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PUBLICATIONS
OF THE
AMERICAN
JEWISH HISTORICAL SOCIETY
NUMBER 18



PUBLISHED BY THE SOCIETY.

1909



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BALTIMORE, MD., U. S. A.

AMERICAN JEWISH HISTORICAL SOCIETY.

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ex-officio, as Past President of the Society.

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OBJECTS.

The object of this Society is to collect and publish material bearing upon the history of America, and to promote the study of Jewish history in general, preferably so far as the same is related to American Jewish history or connected with the causes of emigration from various parts of the world to this continent. It is known that Jews in Spain and Portugal lent no inconsiderable aid to the voyages that led to the discovery of America, that a few accompanied the earliest discoverers and that Jews were among the first settlers on this continent, and in its adjacent islands. Considerable numbers saw service in the Colonial and Revolutionary wars, some of them with great distinction. Others contributed liberally to the Continental treasury, at critical periods, to aid in the establishment of Independence. Since the foundation of our government, Jews have played an active part in the political affairs of the country, and have been called upon to hold important public positions. The records of the achievements of these men will, when gathered together, prove of value and interest to the historian, and perchance cast light upon some obscure parts of the history of our country.

PREFACE.

The preparation and editing of this number of the *Publications* of this Society were entrusted to the following Publication Committee: Messrs. Albert M. Friedenberg, chairman, and Max J. Kohler and Dr. Herbert Friedenwald. Dr. Cyrus Adler, president of the Society, was *ex-officio* a member of this committee.

It may be of interest to our members to have a statement of the various responsible editors of our *Publications* issued previous to No. 17. Nos. 1 to 8 inclusive were edited by Dr. Cyrus Adler, at first the corresponding secretary and subsequently the president of the Society. No. 9 was issued by a Publication Committee of which Dr. Herbert Friedenwald was chairman, while Nos. 10 to 16 inclusive were the work of a committee of which Professor Jacob H. Hollander, of the Johns Hopkins University, was the head.

The present issue is made up in the main of papers presented to the meetings of the Society at Newport, R. I., in 1907 and at New York City in 1908. It contains three papers—those of Mr. Kohler, Mr. Oppenheim, and Mr. Judah, which were presented at the meeting of the Society held in Philadelphia, Pa., February 21 and 22, 1909.

THE SEVENTEENTH ANNUAL MEETING.

The seventeenth annual meeting of the American Jewish Historical Society was called to order on Sunday, February 21, 1909, at 10.30 a. m., in the Hotel Bellevue-Stratford, in Philadelphia, Pa. The president, Dr. Cyrus Adler, was in the chair.

The officers presented their annual reports. The corresponding secretary, Mr. Max J. Kohler, stated that the membership of the Society stood at 261, there being 4 honorary, 38 corresponding, 5 life, and 216 regular members. Publication No. 17 was noted as being now in the course of distribution. Mr. Kohler further reported as chairman of the committee on the Lyons Collection, the gift of Miss and Messrs. J. J. and A. Lyons to the Society. This consists of 250 or more items relating to American Jewish history, 6 note-books filled with clippings on the same subject, and a minute-book of the Congregation Shearith Israel of New York. The collection is being copied now, and an appeal was made to the community at large for funds to publish the same. Messrs. Albert M. Hyamson and Henry S. Q. Henriques, of London, were elected corresponding members by the Council.

The Committee on Indexing American Jewish Periodicals reported through its chairman, Professor Richard Gottheil. The report was referred to the Executive Council to be acted upon. The Curator, Mr. Leon Hühner, submitted his report. An interesting item referred to by him was the royal warrant to Colebrook, Nesbitt and Franks in payment for provisions furnished the British army during the French and Indian war, the original of which is now in possession of the Society.

The treasurer, Hon. N. Taylor Phillips, reported for the fiscal year ending October 1, 1908. His report, which is sub-

joined, was referred to Messrs. L. Napoleon Levy and Lee Kohns, of New York City, for approval and audit.

REPORT OF THE TREASURER.

RECEIPTS.

Balance with Treasurer, in Broadway Trust Co., October 1, 1907	\$1,763.68
Members' dues and back dues.....	940.00
Sale of Publications	7.80
Interest, current deposit, Broadway Trust Company, six months to January 1, 1908	16.44
Interest on New York City Revenue Bond to May 1, 1908..	19.83
	<u>\$2,747.75</u>

EXPENSES.

Supplies and disbursements of Curator's office.....	\$ 189.85
Six per cent Revenue Bond, City of New York, due November 1, 1909.....	1,018.17
Indexing Volume 16.....	25.00
Indexing Jewish periodicals.....	360.14
Rental of safe deposit box from February 1, 1908, to February 1, 1909	5.00
Copying calendar, Lyons Collection.....	20.30
Fire insurance premium.....	22.50
Lord Baltimore Press, printing Publication No. 16, \$810.23; postage and expressage, \$10.23.....	820.46
Stamped envelopes, 12.50; rubber stamp, 50c.....	13.00
Expenses of annual meeting.....	77.00
Expenses of Corresponding Secretary's office.....	74.66
Deducted for exchanges, National City Bank.....	1.90
Gesellschaft zur Förderung der Wissenschaft des Judentums, Berlin, for membership dues, authorized by Council	2.00
Balance with Treasurer, October 1, 1908.....	117.77
	<u>\$2,747.75</u>

STATEMENT OF THE ASSETS OF THE SOCIETY, OCTOBER 1, 1908.

Balance in the National City Bank of New York.....	\$ 117.77
Present deposit in National Savings Bank of Albany, N. Y., October 1, 1908	2,867.46
New York City six per cent Revenue Bond, due November 1, 1909	1,000.00
Capital, October 1, 1908	<u>\$3,985.23</u>

The Chair then named the following Committee on Nominations: Messrs. David Sulzberger, of Philadelphia; Louis H. Levin, of Baltimore; and A. S. Freidus, of New York. They reported and the following officers were thereupon unanimously elected: President, Dr. Cyrus Adler, Philadelphia, Pa.; Vice-Presidents, Hon. Simon W. Rosendale, Albany, N. Y.; Prof. Charles Gross, Cambridge, Mass.; Prof. Richard J. H. Gottheil, New York; Rev. Dr. David Philipson, Cincinnati, Ohio; Corresponding Secretary, Max J. Kohler, 42 Broadway, New York; Recording Secretary, Dr. Herbert Friedenwald, New York; Treasurer, Hon. N. Taylor Phillips, New York; Curator, Leon Hühner, New York. Additional members of the Executive Council, Hon. Mayer Sulzberger, Philadelphia, Pa.; Prof. J. H. Hollander, Baltimore, Md.; Hon. Simon Wolf, Washington, D. C.; J. Bunford Samuel, Philadelphia, Pa.; Albert M. Friedenberg, New York; Rabbi Henry Cohen, Galveston, Texas; Rev. Charles I. Hoffman, Newark, N. J.; Dr. Joseph Jacobs, New York; Charles J. Cohen, Philadelphia, Pa.; Dr. Alexander Marx, New York; Dr. Joseph Stolz, Chicago, Ill.; Dr. Max L. Margolis, Philadelphia, Pa.; Hon. Oscar S. Straus, *ex officio*, as Past President of the Society.

There was an afternoon session on Sunday, and a concluding session on Monday, February 22. On Sunday evening a social reception was tendered the members of the Society by Mr. and Mrs. J. Bunford Samuel, at their residence, 1609 Spruce street, Philadelphia.

Dr. Cyrus Adler delivered his presidential address on "Washington's Relations with American Jews," at the afternoon session on Sunday.

Mr. J. Bunford Samuel presented to the Society a holographic letter of Rebecca Gratz, written in her 81st year.

On motion, the thanks of the Society were duly tendered the managers of the Hotel Bellevue-Stratford, of Philadelphia, for the meeting-room they had so kindly placed at the disposal of the Society; to Mr. and Mrs. J. Bunford Samuel, of Philadelphia, for the hospitality extended by them to the members; and to the local committee on arrangements for its services.

The following papers were read:

Mark J. Kätz, of New York: "The Battleship Maine and the Jews."

Albert M. Friedenberg, of New York: (1) "An Example of the Special Jew's Oath in Early Pennsylvania"; (2) "An Item Referring to Early Jewish History in Pennsylvania."

Leon Hühner, of New York: (1) "Some Additional Notes on the History of the Jews of Georgia and South Carolina"; (2) "The Jews of Virginia, from the Earliest Times to the Close of the Eighteenth Century."

Max J. Kohler, of New York: "A Memorial of Jews to Parliament Concerning Jewish Participation in Colonial Trade, 1696."

Dr. Herbert Friedenwald, of New York: "Lasker, Bismarck, and United States Minister Sargent."

Samuel Oppenheim, of New York: (1) "Early History of the Jews in New York, 1654-1664. Some New Matter on the Subject"; (2) "The Jews and Freemasonry in the United States Before 1820."

Samuel P. Abelow, of Brooklyn: "The Jews in Brooklyn."

Also the following papers, which were read by title:

Rev. Henry Cohen, of Galveston: "American Notes, 1841-1846, being Excerpts from the 'Voice of Jacob'."

Albert M. Friedenberg, of New York: (1) "Moses Wassermann's 'Judah Touro,' the Author and the Novel"; (2) "Early History of American Sunday Laws (from reported cases)."

Max J. Kohler, of New York: "Adolphe Crémieux, Champion of Jewish Rights at Home and Abroad."

Isaac Markens, of New York: "Additional Notes on Lincoln and the Jews."

Rev. Dr. H. Pereira Mendes, of New York: "The Origin of B'nai Jeshurun, the Second Jewish Congregation in New York City."

George Fortunatus Judah, of Saint Jago de la Vega, Jamaica, B. W. I.: "The Jews' Tribute in Jamaica."

Samuel Oppenheim, of New York: "History of the Jews

in New York from 1664-1720. Some New Matter on the Subject."

Dr. Abraham S. Wolf Rosenbach, of Philadelphia: (1) "William Penn's 'Sweet Singer of Israel'"; (2) "Collection and Notes Relative to Jews in the United States Before 1800."

Israel Solomons, of London, England: "Genealogy of the Franks Family."

REPORTS OF LEON HÜHNER, CURATOR.

Before reviewing the additions made to your collections during the year, it may be well to mention to the friends of the Society that its collections are by no means unimportant, but already comprise many valuable works on American history, and not a few rare relics and manuscripts, such as original Dutch documents of the 17th and 18th centuries, original minutes of the trials of Jews before the Inquisition in Mexico, going back as far as 1591, original data relating to Revolutionary history, and such modern items as the manuscripts of two addresses by Ex-President Cleveland, of interest to Jewish citizens of this country.

In the curator's report a year ago, attention was called to the fact that it was of considerable importance for the Society to obtain, if possible, copies of the Jewish periodicals of the past, most of which are exceedingly difficult to obtain.

During the past year, however, the Society has been singularly fortunate in adding to its collections, which have more than doubled, both in the number of volumes and the value of the material.

By a curious combination of circumstances the appeal for Jewish periodical literature was answered as if by magic, and this constitutes the most important addition to our collections.

The Maimonides Library of the City of New York was founded by the Independent Order B'nai B'rith about half a century ago, and possessed one of the most complete collections of Jewish periodicals in this country. The library was discontinued since the last meeting of this Society, and its entire collection of many thousand volumes sold in bulk to a bookdealer. Your curator, after consultation with several members of the council, at once proceeded to endeavor to fill a

long-felt want and purchased as a whole its valuable collection of Jewish periodicals at a very moderate figure. By this purchase, your collections were enriched by about six hundred volumes, containing practically complete sets of the most important Jewish periodicals, including some of the earlier ones which it would have been almost impossible otherwise to obtain, such as *The Occident*, *Deborah*, *Sinai*, *The Israelite* from its very first issue, and so on, down to our own time.

From the same collection also were purchased over a hundred books of interest for American Jewish history, and the thanks of the Society in this connection are also due to Mr. Kohler, its corresponding secretary, who devoted considerable time in aiding to make the selection.

All the additions from this source comprise about 700 volumes, besides a large number of pamphlets, so that the collections at present number about 1100 bound volumes and several hundred pamphlets in various languages.

Among notable purchases during the year, aside from the one mentioned, the most important, perhaps, is that of a little volume known as Hill's "Six Chapters in the History of the Jews of Jamaica," a book of such rarity that we possess probably the only copy in the United States, the only other known copy being in the Bodleian Library at Oxford. In this connection also, the thanks of the Society are due to Mr. Kohler for obtaining the volume.

Other notable purchases include a collection of pamphlets relating to Russian Jewish emigration, Leeser's "Claims of Jews to Equality," the Hebrew Grammar of Israel Lyons, printed for Harvard College in 1763, a curious pamphlet published in 1680, in connection with the Popish Plot in England, containing the testimony before the House of Commons of Francis de Faria, described as a Jew born in America, and several other rare and interesting items, as well as the beautiful book on Newport by Mrs. John King Van Rensselaer.

Among the additions to our collection of prints may be mentioned two valuable ones of Judah P. Benjamin, Mordecai

M. Noah, Moses Franks, Moses Mendes, Sampson Levy, and Jacob Philadelphia, as well as a photographic reproduction of Sir Joshua Reynolds' famous "Picture of an Unknown Lady," which by comparison appears to be a portrait of Miss Franks.

Among the manuscripts purchased may be mentioned a letter of Sir Moses Montefiore to Isaac Leeser, with the seal intact, showing the baronet's coat of arms.

The gifts received during the year have also been of unusual interest.

The Committee on the Celebration of the 250th Anniversary of the Settlement of the Jews in the United States have presented a beautiful memorial medal in silver, struck in commemoration of that occasion. The Committee has also presented all its manuscripts and correspondence, as well as a collection of newspaper clippings concerning the event, and has likewise generously made an appropriation for an album in which this large collection may be permanently preserved.

The Society has likewise received an original manuscript letter of David Franks, dated Philadelphia, 1770.

Among the gifts the following are the most noteworthy:

Mrs. Charles Hendricks, of New York, has placed in our custody the following interesting documents: the original marriage contract of Haym Salomon, the Revolutionary patriot and co-worker with Robert Morris, and Rachel Franks, dated 1777, the original marriage contract of Jacob De Leon, another Revolutionary patriot and soldier, and Rebecca Hendricks, dated 1790, and the original marriage contract of Solomon Levy and Hannah Hendricks, as well as a photographic reproduction of a picture of Jacob De Leon and a sampler, worked by Rebecca Hendricks over a century ago.

To Mr. Samuel Oppenheim, the Society is indebted for a number of documents of considerable importance: first, the original of a certified copy of the deed to the Newport Cemetery; a certified copy in the case of Dyre against Campanell; a tracing of the Coddington signature; a certified copy of the record of the trial of Shuball Painter, of the granting of

administration of the estate of Moses Pacheco, as well as of the record relating to the petition of Simon Medus and others. All the above relate to the 17th century. Those familiar with the early history of the Jews in Newport will appreciate the importance of this particular gift.

Another gift of great importance and interest came from a member of the President's Cabinet, the Hon. Oscar S. Straus.

This is the famous *Psalterium Hebræum*, printed at Genoa in 1506, being the first polyglot Psalter and containing the first Arabic ever printed. Its chief interest, however, lies in the fact that it contains the first biographical sketch of the life of Christopher Columbus that was ever published, in the form of a note to the 19th Psalm. Some of the statements gave offence to the Admiral's son, Ferdinand, and induced him to write the life of his father, the earliest known edition of which is the Italian of 1571. In this life he states, that the Senate of Genoa had placed a penalty upon any one reading the Psalter, or having it in his possession.

Other valuable gifts are as follows:

Hon. Simon W. Rosendale, of Albany: an original document concerning the Franks family, dated December 26, 1792.

Hon. N. Taylor Phillips, six beautifully reproduced portraits, suitably framed, of the following worthies of Colonial times:

David and Phila Franks; Moses Levy; Rachel Levy, wife of Isaac Mendez Seixas; Jacob Franks; Bilhah Abigail Levy; Phila Franks, wife of General Oliver de Lancey.

The family of Mrs. Rosalie Gomez Nathan, through the kindness of Mr. Edgar J. Nathan, of New York: a silver basket, made in London in 1758, and a silver tray of 1763, which have been owned by the Gomez family for a century and a half.

The Rev. P. A. Hilfman, of Paramaribo: several pictures and valuable transcripts of records relating to the Jews of Surinam during the 18th century and prior thereto.

The work of transcribing these was certainly an enormous task, and the especial thanks of the Society are due to the donor.

Hon. P. J. Scully, City Clerk of the City of New York: a set of the "Minutes of the Common Council of the City of New York," in eight volumes.

The Jewish Historical Society of England: ten copies of the Whitechapel Jewish Historical Exhibition catalogue.

Victor Harris, Esq.: a pamphlet on the Jews of Modern Mexico.

Prof. H. Gollancz: "The Mission of Israel and the Whitehall Conference."

Dr. Maximiano Lemos: "Amato Lusitano, a Jewish Physician of the 16th Century." Oporto, 1907.

Mr. J. Bunford Samuel, Philadelphia: an illustrated pamphlet on the Jewish Cemetery at Philadelphia.

Capt. Moritz Pinner: two newspaper articles relating to the Civil War.

Besides these, Mr. A. M. Friedenberg and Mr. Max J. Kohler have each donated five books, while 18 items consisting of books and prints are the gift of your curator.

The Society also acknowledges the kindness of the New York Historical Society and other learned bodies throughout the country which have favored us with their publications during the past year.

Your collections are rapidly outgrowing their present quarters. They are housed in a large fire-proof room in the building of the Jewish Theological Seminary in New York, but it cannot be many years before these collections will be too numerous and too valuable for historical purposes to be kept in the space allotted, and our members and friends should therefore consider whether means cannot be found to make our collections more accessible to students than they are at present. It may seem looking far ahead, but if our friends would realize the ultimate importance of these collections and of the work, the day should not be far off when the Society will have a building of its own and an equipment similar to

that of other bodies engaged in collecting material for the historian of the future.

It may also be well again to remind you that of all institutions in this country, or for that matter on this continent, ours is the only Society collecting material relating to the history of the Jews in America, not only books and relics, but also pictures, prints and manuscripts which may serve to illustrate the history of the Jewish race on American soil, and show that with citizens of other denominations the Jew was a pioneer in the early days, a patriot in our country's wars from Colonial times to the present and a useful citizen in every crisis through which it has passed.

While yet such material can be saved from destruction, our friends, independently of race or creed, should assist us in obtaining for our collections whatever may show the part taken by the Jew in the moulding of the nation.

Much valuable material has been lost in the past by passing into the hands of persons not in the least interested in the subject-matter, no less than through the accidents of time, and an appeal is therefore again appropriate to those who have such material to place it in the custody of a Society that will endeavor to preserve it for all time.

Dated July, 1907.

But few purchases were made during the past year, among these being Lea's "Inquisition in the Spanish Dependencies." The Society has continued, however, to receive various publications from learned institutions, both here and abroad. To the collection of prints has been added an interesting engraving of the Old Elm Street Synagogue, in New York.

Among gifts received during the past year, mention should be made of a collection of pictures received from Rev. P. A. Hilfman, of Paramaribo. He has also sent us an elaborate pedigree of the Gomez family in the form of a pamphlet. Mr. J. P. Solomon, of New York, has presented a collection of

fourteen pamphlets relating to anti-Semitism, having considerable interest.

From Mr. Edgar J. Nathan, of New York, we have received a leather-bound record of the case of Cohen against Shearith Israel Congregation, relating to Disinterment in Jewish Cemeteries.

Mr. Julius F. Sachse, of Philadelphia, has presented a beautiful fac-simile reprint of Benjamin Franklin's edition of Anderson's Masonic Constitutions, as well as an attractive volume relating to the history of Masonry in America.

Through the courtesy of Hon. N. Taylor Phillips, we have received from Congressman Sulzer a copy of the Rochambeau volume, and through Dr. Cyrus Adler several valuable additions and newspaper articles of interest.

A few books have been the gifts of Mr. Max J. Kohler and your curator, and from Mr. Justus Epstein, of Tamagua, Pa., was received a document relating to Rabbi Abarbanel. Miss Julia I. Felsenthal, of Chicago, has presented some pamphlets and newspaper articles of Jewish interest for the West from her late father's collection.

The most fortunate announcement which the curator desires to make is that the Society is about to come into possession of the most valuable gift it has ever received: the interesting collection of manuscripts, prints, scrap-books and original documents collected by the late Rev. J. J. Lyons, of New York, presented by Miss Sarah Lyons and the Messrs. Alfred and J. J. Lyons.

Dated May, 1908.

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THE EARLY HISTORY OF THE JEWS IN NEW YORK, 1654-1664.

SOME NEW MATTER ON THE SUBJECT.

BY SAMUEL OPPENHEIM.

“What they may be able to obtain from your Honors, time will tell.”

With these humble words, Stuyvesant concluded his remarks about the Jews in New Amsterdam, in a letter he wrote to the Directors of the Dutch West India Company, on June 10, 1656. That letter has not heretofore been published or referred to. The part of it relating to the Jews will be set out further on. It was written about a year after he had received the Directors' letter of April 26, 1655, containing the information that they had decided to grant a certain petition of the Jews for permission to trade to and in New Netherland and to reside there. That petition or its substance has never seen print, nor has that part of Stuyvesant's letter relating to the Jews, dated September 22, 1654, calling forth the reply mentioning the granting of the petition. These two and extracts from two other letters of Stuyvesant relating to the Jews will now be given for the first time. They throw an interesting and important light on the subject of the settlement of the Jews in this country, and incidentally upon the situation of the Jews in Holland and England. Other documents, heretofore published, will also be given here but in a revised translation, as an examination of the Dutch originals shows that, in a number of cases, the translations as printed do not closely follow the original, and, in others, words have been mistranslated. The important variations will be pointed out. Translations will also be given of Dutch documents from the archives at Albany, heretofore referred to only from

the calendared note of their contents, but the full text of which adds to our information of the doings of the early Jewish settlers.

The statement heretofore appearing, that some Jews had been sent here from Holland to serve as soldiers for one year in 1652, requires correction as unsupported by the original Dutch record, a translation of which from the MS. English copy at Albany was cited as authority. The error arose through an obscurity in the reading of the word "few" as "Jew" or "Jews."¹

Some Jews had come to New Amsterdam in the summer of 1654, in order to trade. The Dutch Domine, the Reverend Johannes Megapolensis, in a letter dated at that city, March 18, 1655, and addressed to the Classis of Amsterdam, referred to this fact and the further arrival of Jews later, as follows:

Last summer some Jews came here from Holland, in order to trade. Afterwards, some Jews, poor and healthy, also came here on the same ship with D: Polheymis Now again in the spring some have come from Holland, and report that a great many of that lot would yet follow and then build here their synagogue.²

The date heretofore accepted for the arrival of the first Jews in New York is usually given as July 8, 1654, with the

¹ See *Publications of the American Jewish Historical Society*, No. 3, pp. 74-75, citing Vanderkemp's *MS. Translation of Dutch Colonial Records*, N. Y., Vol. IV, p. 65, under date of April 4, 1652—letter of the Directors to Stuyvesant—to read: "Among them you shall find 'some Jews' on the muster rolls," etc., instead of "some few" on the muster rolls. The Dutch reads: "onder welke uE eenige weynich op de rolle sullen gedenoteert vinden, maer voor Soldaten sullen v'bonden syn een Jaer naer aencomste aldaer, als wanneer sy haer tot den ackerbow willen begeven, dat uitter natuyre haer ambacht ist geweest."

² *Ecclesiastical Records of New York*, Albany, N. Y., 1901, I, p. 355, as revised after comparison with the Dutch original. See Appendix for fuller copy of letter and extract from original. The translation will be referred to later.

ship *Pear tree*, on which Jacob Barsimson, a Jew, was a passenger.³

This date, however, requires change; it is the date when the ship left Holland, as appears from a record at Albany giving a list of passengers sailing from Holland to New Netherland between 1654 and 1664, who had not prepaid their passage. This shows that Jacob Barsimson and Jacob Aboaf, Jews, left Holland to come here with the *Pereboom*, or *Pear tree*, on July 8, 1654, and that Aboaf did not continue his journey but stopped off in England. Barsimson apparently arrived here August 22, 1654, when it appears that his passage money of thirty-six guilders was paid, whether by him or some one else is not stated. The full record, now printed for the first time, is here given as translated from the Dutch. It is taken from the account of the treasurer of the colony, and reads as follows:

Amsterdam, in New Netherland, Ao. 1654.

Jacob Aboaf, Jew, Debtor.

For freight and board on his coming hitherward Ao. 1654, 8 July, per ship *Pear tree*[f36 . .]^{3a}
[Credit]^{3a}

[Note.]^{3a} This person did not come here, but went ashore in England. Write off therefore again.....f36 . .
Jacob Barsimson, Jew, Debtor.

For freight and board on his coming hitherward Ao. 1654, 8 July, per ship *Pear tree*.....f36 . .
Credit

By Cash received, and entered as a debit in my Cash Account in Book No. E, under date of 22 August, current money 72 guilders in payment of Holland money.....f36 . .⁴

³ *Publications of the American Jewish Historical Society*, No. 2, p. 77, in which Mr. Max J. Kohler first called attention to Jews having been on that ship, citing *New York Genealogical and Biographical Record*, Vol. 14, p. 181.

^{3a} Paper destroyed.

⁴ *N. Y. Colonial MSS.*, Vol. XIV, p. 83, in N. Y. State Library. See also *Year Book of the Holland Society of New York*, for

Early in September, 1654, some Jews, as has often been noted, and a further reference to whom will be made later on, came to New Amsterdam.⁵ Their arrival and their desire to remain called forth a letter from Stuyvesant to the Directors of the Dutch West India Company, dated September 22, 1654, the receipt of which was acknowledged April 26, 1655. In that letter the following, now published for the first time, occurs in relation to the Jews, the translated extract being given in the form recently found by the writer in a clearly written Dutch MS. of the period, to which a copy of the petition referred to at the beginning of this paper was attached:

Extract from a certain letter from Director
Jews. Peter Stuyvesant to the Amsterdam Chamber,
dated Manhattan, September 22, 1654.

The Jews who have arrived would nearly all like to remain here, but learning that they (with their customary usury and deceitful trading with the Christians) were very repugnant to the inferior magistrates, as also to the people having the most affection for you; the Deaconry also fearing that owing to their present indigence they might become a charge in the coming winter, we have, for the benefit of this weak and newly devel-

1902, pp. 5 *et seq.*, containing the full list of names, copied from the Albany records, but not the full entries connected with the names. The only Jewish names found in the list are Barsimson and Aboaf. Mr. A. J. F. van Laer, the archivist in charge of the manuscript records at the New York State Library, to whom thanks are due for many courtesies in the preparation of this paper, in a letter to the writer in reference to the date of the sailing of the *Peartree*, wrote as follows:

"The date, July 8, 1654, in the entries of which I sent you copies in my letter . . . refers to the time when the ship *de Pereboom* left Holland. The term 'herwaerts gecomen' implies this, but to make sure I have compared various entries in the accounts with the bills of lading which we have and find that in every case the dates given in the accounts correspond with that of the sailing of the vessel from Holland, as indicated in the bill of lading."

⁵ *Records of New Amsterdam*, N. Y., 1897, I, pp. 240, 241, 242, 244, reprinted in the Appendix.

oping place and the land in general, deemed it useful to require them in a friendly way to depart; praying also most seriously in this connection, for ourselves as also for the general community of your worships, that the deceitful race,—such hateful enemies and blasphemers of the name of Christ,—be not allowed further to infect and trouble this new colony, to the detraction of your worships and the dissatisfaction of your worships' most affectionate subjects.⁶

The inferior magistrates mentioned by Stuyvesant were the Schout (Sheriff), Burgomasters (Mayors) and Schepens (Aldermen), who were constituted the Inferior Court of Justice on February 26, 1654.⁷

On March 1, 1655, the following entry appears in the court records:

Fiscal van Tienhoven informed the Burgomaster and Schepens, the Director General and Supreme Council have resolved that the Jews who came last year from the West Indies and now from Fatherland, must prepare to depart forthwith, and that they shall receive notice thereof, and asked whether Burgomasters and

⁶ The Dutch original reads as follows:

Extract uijt seeckere missive van de directeur
Joden Petrus Stuyvesant aen Camer van Amsterdam
dato Manhattans 22^a September 1654

De overgecomen jooden soudē meerendeel gaern hier sijn gebleven, maer ervarende datse de subalterne Magistraten, als oock de beste geaffectioneerste (mits haer gewoonlijcke woeckerije en bedriegelijcken handel neffens de Christenen) seer tegens de borst waren—de diacons oock vresende datse vermits haer tegenwoordige behoeftegheden den aenstaen winter tot laste mochte comen, hebben voor dese tedere en eerst opluijckende beginselen van dese plaetse ende de lande jnt generael nuttelijcxst geoordeelt haer in cevielheijt te laten vertrecken, willende oock soo ten regarde, van ons selfs als vande goede gemeente V. E. A. opt serieuselijcxst gebedden hebben met dat bedriegelijck geslachte soo hatelijcke vijanden en blafemateurs vande name Christj dese nieuwe colonie niet meer te willen infecteeren en becommen, tot blaem van u E. A. en misnoegen van V. E. best geaffectioneerste onderdanen.

⁷ *Records of New Amsterdam*, N. Y., 1897, I, p. 173.

Schepens had anything to object thereto. It was decided No, but that the resolution relating thereto should take its course.*

This reference to the resolution of the Director General and Council apparently related to the requirement to leave (*geoordeelt*), mentioned by Stuyvesant in his letter of September 22, 1654, and was not a new proceeding. During the first half of 1655 Stuyvesant was in the West Indies, and the submission of the matter to the Burgomasters and Schepens was probably made in view of his expected return. The matter having been submitted to the home authorities it is unlikely that any absolute action upon the decision that the Jews should leave was taken before hearing from abroad. That they did not leave at Stuyvesant's request in 1654 appears from the above reference to their still being in New Amsterdam in March, 1655, though the record shows that those who arrived in September had written to Holland in October, 1654, for a remittance to enable them to pay the balance due after the sale of their goods and after the complainants in the suit for the cost of their transportation from the South had agreed to wait until word came from *Patria* or Fatherland. This, in the then slow going and infrequent voyages, probably did not arrive until the spring, with the Jews who then came. The state-

* *Id.*, I, p. 291. It was at this meeting also that the complaint was made against Abraham deLucena for keeping open his store during the sermon and selling by retail, two distinct offences, for neither of which does he seem to have been punished, as the court minutes contain no further record on the subject. Nicasius deSille, the Schout, had asked for a heavy fine of 600 guilders, and some good reason must have existed to induce him to withdraw the charges. The date, March 1, 1655, is prior to the letter of Megapolensis, and Lucena was among the few described by him as coming in the spring from Holland. He had probably been in Brazil before coming here. There is a place on the coast of Brazil, not very far north from Recife, where the Dutch and Jews had been in 1654, known as Punto deLucena. See *Passkaart vande Zee Kusten van Brazilie*, by C. J. Voogt, dated Amsterdam, 1695, in library of the Hispanic Society of America.

ment that "the resolution relating thereto should take its course" does not mean that the Jews were then compelled to leave, but that the Burgomasters had taken formal action pursuant to Stuyvesant's request, and that they awaited his signature to an actual order to depart. No reference appears in the local records, which are now printed, to any actual departure of the Jews following the action of the Burgomasters, and we can assume that if the order had been carried out some reference thereto would have appeared in one of the various documents relating to the Jews or in the proceedings of a later date. Certainly as to those referred to as now from Fatherland the order was not carried out, although the submission of the matter to the Burgomasters undoubtedly arose because of their arrival. As to them the matter could not in March, 1655, have been definitely acted upon in the absence of Stuyvesant, as they were not in the colony when he wrote in September, 1654. These new arrivals must have included Abraham de Lucena who, as already appears, was on the same day before the court on the charge of violation of the Sunday law, and of selling by retail, and also David de Ferera, who hired a house a week later, as appears from a copy of his lease now for the first time published, and forming part of the Appendix hereto. Salvador d'Andrada was also among them, judging from the fact that in July of the same year he, with the two others just named, made an application for the purchase of a burial ground, which will be referred to further on. All of these, and Asser Levy, mentioned among the arrivals in September and as from the West Indies, are still found recorded as in the colony for several years after. The complaint against de Lucena indicates that on March 1, 1655, he was a new arrival. If an older resident he would have known what the custom was in New Amsterdam, and not subjected himself to the charge of violating the Sunday law.

The West India Company's reply to Stuyvesant's letter has

often been printed, but it is deemed well to give again the part relating to the Jews, in a revised translation, differing somewhat from that officially published.⁹ The variations will be indicated in a foot note. This reply, dated April 26, 1655, reads as follows:

We would have liked to effectuate and fulfill¹⁰ (a) your wishes and request that the new territories should no more be allowed to be infected (b) by people of the Jewish nation, for we foresee therefrom (c) the same difficulties which you fear, but after having further weighed and considered the matter, we observe that this (d) would be somewhat (e) unreasonable and unfair, especially because of the considerable loss sustained by this nation, with others, (f) in the taking of Brazil, as (g) also because of the large amount of capital which they still (h) have invested in the shares of this company. Therefore after many deliberations we have finally (i) decided and resolved to apostille (j) upon a certain petition presented by said Portuguese Jews that these people may travel and trade to and in New Netherland (k) and live and remain there, provided the poor among them shall not become a burden to the company or to the community, but be supported by their own nation. You will now (l) govern yourself accordingly.

⁹ See *Docs. rel. to Col. Hist. of N. Y.*, XIV, p. 315.

¹⁰(a) In the official printed translation by Mr. Berthold Fernow the reading is "agree to." The original reads "geeffectueert ende volbracht."

(b) The original, following Stuyvesant's letter, reads "geinfecteert," and was misread by Fernow as "geinserteert" and translated by him as "invaded." "Niet meer . . . mochte werden" was translated "should not be further."

(c) The original is "hieruyt," which Fernow made "from such immigration."

(d) The original is "tselve," which Fernow translated "it."

(e) The original has "hebben gemerckt tselve eenichsints stryden te syn tegens de reden ende billickheyt." Fernow omitted translation of "eenichsints," meaning "somewhat."

(f) Fernow made this "the Jews." The original has "dese natie int generael," or "this nation in general," a better reading of which is as above given.

(g) Fernow made "als" "and." The original has "soo van den . . . als de," or "because of the . . . as the."

The petition referred to in the company's reply has not heretofore been published, and is here given, as translated from the Dutch, following the form in the original version which is given below. It was made in Amsterdam, and is undoubtedly one of the most important documents we have in relation to the settlement of the Jews in this country. It reads as follows:

1655, January To the Honorable Lords, Directors of the Chartered West India Company, Chamber of the Jewish Nation. City of Amsterdam.

The merchants of the Portuguese Nation residing in this City respectfully remonstrate to your Honors that it has come to their knowledge that your Honors raise obstacles to the giving of permits or passports to the Portuguese Jews to travel and to go to reside in New Netherland, which if persisted in will result to the great disadvantage of the Jewish nation. It also can be of no advantage to the general Company but rather damaging.

Granted that they may reside and traffic, provided they shall not become a charge upon the deaconry or the Company.

There are many of the nation who have lost their possessions at Pernambuco and have arrived from there in great poverty, and part of them have been dispersed here and there. So that your petitioners had to expend large sums of money for their necessities of life, and through lack of opportunity all cannot remain here to live. And as they cannot

(h) The original has "alsnoch," which Fernow did not translate.

(i) The original has "Sulcx dat we eyntelyck nae menichvuldige deliberation hebben," which Fernow made "After many consultations we have."

(j) The original has "te appostilleren," which Fernow did not translate. This word means "to note" or "to note in the margin" or "to note at the foot," and becomes important in examining the copy of the petition which has a note, at the side, of the granting of it.

(k) Fernow translated "syluyden sullen mogen varen ende negotieren naer ende op nieunederlandt, oock aldaer woonen ende verblijven," as "they shall have permission to sail to and trade

go to Spain or Portugal because of the Inquisition, a great part of the aforesaid people must in time be obliged to depart for other territories of their High Mightinesses the States-General and their Companies, in order there, through their labor and efforts, to be able to exist under the protection of the administrators of your Honorable Directors, observing and obeying your Honors' orders and commands.

It is well known to your Honors that the Jewish nation in Brazil have at all times been faithful and have striven to guard and maintain that place, risking for that purpose their possessions and their blood.

Yonder land is extensive and spacious. The more of loyal people that go to live there, the better it is in regard to the population of the country as in regard to the payment of various excises and taxes which may be imposed there, and in regard to the increase of trade, and also to the importation of all the necessaries that may be sent there.

Your Honors should also consider that the Honorable Lords, the Burgomasters of the City and the Honorable High Illustrious Mighty Lords, the States-General, have in political matters always protected and considered the Jewish nation as upon the same footing as all the inhabitants and burghers. Also it is conditioned in the treaty of perpetual peace with the King of Spain that the Jewish nation shall also enjoy the same liberty as all other inhabitants of these lands.

Your Honors should also please consider that many of the Jewish nation are principal shareholders in the Company. They having always striven their best for the Company, and many of their nation have lost immense and great capital in its shares and obligations.

The Company has by a general resolution consented that those who wish to populate the Colony shall enjoy certain districts of land gratis. Why should now certain subjects of this State not be allowed to travel thither and live there? The French consent

in New Netherland, and to live and remain there." The translation above is closer to the original and shows that the grant was larger than his translation indicated, as it gave the Jews the right not only to trade in but also to New Netherland. This gave them the right to bring in goods from abroad. As given by Fernow, the right was simply to trade in New Netherland.

(1) The original has "alsnu," which Fernow did not translate.

that the Portuguese Jews may traffic and live in Martinique, Christopher and others of their territories, whither also some have gone from here, as your Honors know. The English also consent at the present time that the Portuguese and Jewish nation may go from London and settle at Barbados, whither also some have gone.

As foreign nations consent that the Jewish nation may go to live and trade in their territories, how can your Honors forbid the same and refuse transportation to this Portuguese nation who reside here and have been settled here well on to about sixty years, many also being born here and confirmed burghers, and this to a land that needs people for its increase?

Therefore the petitioners request, for the reasons given above (as also others which they omit to avoid prolixity), that your Honors be pleased not to exclude but to grant the Jewish nation passage to and residence in that country; otherwise this would result in a great prejudice to their reputation. Also that by an Apostille and Act the Jewish nation be permitted, together with other inhabitants, to travel, live and traffic there, and with them enjoy liberty on condition of contributing like others, &c. Which doing, &c.¹¹

¹¹ The Dutch original of the above is as follows:

1655, January	Aende Ed: Heeren de Bewinthebberen vande
Request vande	geoctroijeerde Westjndische Compe ter Camere
Joodsche Natie.	der Stad Amstelredamme.

De coopliden vande Portugese Natie, hier ter Steede woonende,	
remonstreeren aen uwe Ed: reverentel. dat aen haere kennisse	is gecomen, dat uwe Ede difficulteijt maecken,
Is toegestaen	parmissie ofte paspoorten te geven aen portu-
dat se mogen	geese Jooden omme te mogen varen en te gaen
woonen en	woonen in Nieu Nederlandt, twelck soo daer bij
traffiqueeren	gepersisteert wert, sal strecken tot groot nadeel
mits deselve	vande Joodtsche Natie, oock can tselve geen
niet tot laste	voordeel geven vande Generale Compe., jmmers
van de dia-	eer schadelyck. Daer sijn veel van die Natie,
conien co-	die haer welvaren verlooren hebben tot Pher-
mende ofte de	nambuco, en sijn van daer met groote arre-
Compagne	moede overgecomen, een gedeelte sijn noch hier
	en daer verstroit sulcx dat de Supplten met
groote Somme gelts hare behoeften moeten remedieeren, en door	
gebreck van possibilitteijt connen alle deselve alhier niet blijven	

The date at the head of the document indicates that the remonstrance or petition was made some time in January, 1655. The note at its side is undoubtedly the "apostille" mentioned in the company's letter of April 26, 1655, and was made on February 15 of that year, as appears from various petitions of the Jews to the authorities in New Amsterdam, to be quoted further on, in which an order or apostille of the Dutch West India Company of that date, in the terms of this note, is referred to. It follows also the language of the petition which asked for an apostille which was the usual method of acting upon a request for relief.

woonen. En dewijle ter saecke de Inquisitie deselve nae Portugael noch Spangien niet mogen varen, sullen een groot gedeelte, vant voors. volck metter tijt moeten vertrecken nae andere conquesten vande Ede. Ho: Mo: Heeren Staaten Generael en derselver compagnien, omme aldaer door hunnen arbeit en agentie te mogen leven, onder de proteque vande administrateurs van uwe Ede. Bewintheberen,—mede observeerende en obedieerende uwe Ede. bevelen en ordonnantien. Het is aen uwe Ede. wel bewust hoe dat de joodsche Natie in Brasil mede alle tijt getrou zijn geweest, en gesocht hebben die plaetse te bewaren en mainteneeren, tot dien eynde hebben hun goet en bloet gerisiqueert. Het land is ginder groot en ruijm, hoe meerder getrou volck aldaer gaet woonen, hoe beter dattet is, Soo totte populatie van t land, als tot betalinge van eenige axsijsen ofte jmpositionen die aldaer souden mogen gestelt zijn ende tot augmentatie vande negotie, en meer toevoer van alle behoeften die derwärts gesonden werden. Oock sullen uwe Ede. gelieven in consideratie te nemen dat de Ede. Heeren Burgermeesteren van dese Stad ende de Ede. doorl: Ho: Mo: Heeren Staten Generael aen de joodtsche Natie altoos gepatrocineert en gereputeert hebben (jnt stuck van policie) op een graet neffens alle de inwoonders en Burgeren. Soo jst oock geconditioneert int Tractaet van den eeuwigen vrede met den Coninck van Spangien dat de Joodtsche natie oock souden genieten deselve vrijheijt als alle andere ingesetenen deser landen. Mede gelieven uwe Ed: te considereeren dat veele vande Joodsche natie zijn Hooftparticipanten inde Compe., sulcx hebben altoos het beste van de Compe. gesocht, ende veele van hunne natie

The marginal note is in a different hand from that of the body of the petition, and, like the word "Joden" or Jews in the extract from the Stuyvesant letter, is in the writing of Hans Bontemantel, a Director of the Amsterdam Chamber of the Dutch West India Company, and also an Alderman of that city. The rest of the writing is in an engrosser's hand.

Who the petitioners were does not appear, as only a copy of the petition, without signatures, has been preserved. It was, as remarked, attached to the extract from Stuyvesant's letter, and no doubt formed part of some document submitted to the New Amsterdam authorities, as may be gathered from

hebben sware en groote capitalen inde actien en obligatien verlooren. De Compe. heeft bij generale resolutie toegelaten, dat de geene die Colonijen wilden populeeren soudén genieten seecker district lants gratis. Hoe soudén nu geene particuliere onderdanen van dese Staet derwärts mogen varen en woonen. De fransen consenteeren, dat tot Martinicas, Christoffel, en elders hunne conquesten sullen gaen traficqueeren en woonen de portugese jooden, derwärts oock eenige van hier gevaren sijn u Ede.: bekent. Oock geven de Engelschen tegenwoordigh consent dat de portugese en Joodtsche natie uijt London mogen varen en gaen woonen tot Barbados, gelijk oock eenige derwärts gevaren sijn. Als de vremde natien consenteeren dat de Jootse natie mogen gaen woonen en negotieeren nae hunne conquesten, hoe soudén uwe Ede. tselve ende de passagie verbieden aen dese Portugese natie die alhier woonen, en wel ontrent 60 jaren herwärts alhier geseten sijn, oock veele alhier ingebooren en ingeseten Burgers, en dat nae een land dat volck van doen heeft om geaugmenteert te werden. Soo dat de Supplianten versoecken om de redenen boven verhaelt (en meer andere die sijn naelaten omme geene prolexiteit te causeeren) dat uwe Ede. gelieven de joodtsche natie, niet te excludereen, maer de passagie en wooninge aldaer te lande te vergunnen. Andersints soude tselve tot groot nadeel van hunne reputatie geschieden. Maer dat bij appostille en acte de jootsche natie wert gepermitteert neffens andere inwoonderen derwärts te mogen varen, woonen en traficqueeren, en mede aldaer de vrijheijt genieten mits contribueerende als andere enz. Twelck doende enz.

references to it in various other petitions to be quoted, in which the "apostille" or order of February 15, 1655, is referred to as annexed.

The treaty of peace with Spain, referred to in the petition, was the treaty of Munster of 1648. Though the Jews were not specifically mentioned in it the question whether they were included in its terms arose soon after, and was finally officially determined in their favor. The date 1657 is given as the time when a declaration to that effect was made by the States-General, but this was a declaration that they were subjects of Holland so far as their right to trade in Spain was concerned, and not a first declaration so far as Holland itself was concerned.¹² As to Holland their right as subjects was considered and understood by the petitioners as recognized by the authorities, as appears by the petition and by another reference in a petition of the Jews in New Amsterdam made in 1657, to be set out later, when a question arose as to the granting to one of them of a burgher certificate, the Jews in their petition stating that the same was allowed in Amsterdam.

The shareholders of the Dutch West India Company were divided into two classes, chief shareholders (*Hooftparticipanten*) and minor shareholders (*minder participanten*).

The names of the Jewish chief shareholders referred to in the petition, and which were no doubt among those subscribed to it, are now known, though not heretofore appearing. Those for 1654 and 1655 are not accessible. A list of the shareholders of the Amsterdam Chamber for 1656 and 1658, however, which probably contains the same names as would be found in one for 1655 or 1654, can be given, as also a list for a later year, 1671. These names here appear now for the

¹² H. J. Koenen, *Geschiedenis der Joden in Nederland*, Utrecht, 1843, pp. 151 *et seq.*, and authorities cited by him; and also *The Jewish Encyclopedia*, title *Netherland*, IX, p. 229.

first time in print, and are given as found in the Dutch MS. They are as follows:

For 1656, November: Abram Isaac Perera, Andres Cristof. Nunes, Abram Isaac Bueno, Bento Osorio, Josep d'Acosta, Louys Rodrigues de Sousa, Ferdinando dias de Britto.

For 1658, 26 April: Abra. en Ysaac Pereira, Andr. Cristoffel Nunnes, Abr. & Isaacq Bueno, Bentto Osorio, Ferdinando dias de Britto, Josep dacosta, Symon & Louys de Sousa, Louys Rodrigues de Sousa.

A further list of April, 1658, gives the following additional names: Francisco Vaz de Crasto, Francisco lopo Henriques, Balth'r Alvares Naugera, Josepho de los Rios, Ruij Gommies Frontiera, Aron Chamis Vaz, Dionis Jennis, Diego Vaz de Sousa.

The foregoing names are indicated as Jewish by a different style of writing than the other names in the lists, the 1656 list having the word "Jooden" or "Joode" opposite the names of Perera, Nunnes, Bueno and Osorio, and a later list in 1671 mentioning some of the other names as those of Jews.

For 1671, March, the following names occur under the heading of "Hebreen," or "Hebrews": Abraham & Isaac Perera, Simon & Louis Rodrigues de Souza, Aron Chamiz Vaz, Jacob de Pinto, Jeronimo Nunes da Costa, Jacomo & Fernando Ozorio, Abraham Cohen.¹³

In the lists mentioned, that of 1656 contains 167 names, the first list of 1658, 169 names, and the further list of the same year, containing other names than those of the first list, 278 names. The list of 1671 contains 192 names. The proportion of the Jewish names to the whole in each of these

¹³ A confirmation of some of these names as Jewish appears in an article by E. N. Adler, in *Transactions of the Jewish Historical Society of England*, IV, p. 226, entitled "The Jews of Amsterdam in 1655" [December]. Of the above the following appear there: David Ossorio, alias Bento Osorio, Abraham Isaac Perera, Andres Christoual Nunes.

lists can therefore be readily judged. The 1656 list is in the handwriting of Bontemantel, the others being in an engrosser's hand and each with some notation by Bontemantel. All were with the two new documents already quoted.

Joseph d'Acosta, whose name appears as one of the principal shareholders, is no doubt identical with the one of that name who came to New Amsterdam apparently in August, 1655, when he appears for the first time in the records in a suit against the skipper of the *Spotted Cow* for damages to his goods.¹⁴ He is undoubtedly the same Joseph d'Acosta of Amsterdam who is spoken of as the brother of the celebrated Uriël Acosta.¹⁵ He appears in December, 1655, as leasing a house in New Amsterdam from Michiel de Carreman for one year from July 1, 1656, at an annual rental of 250 guilders. The house adjoined that of Jacob Wolphertsen van Couwenhoven. A copy of the lease, which was witnessed by Isaque Israel, is given in the Appendix. He apparently was not here in July, 1655, when the Jews petitioned for the purchase of a burying ground, as will be referred to further on, as his name is not signed to that petition.

The statement in the petition that Jews were allowed by the English to go from London to Barbados is in line with two references. One of these states: "That about the Year 1654 there came Six Jew Families into this Kingdom" [England].¹⁶ The other is the item in the official records under date of April, 1655, relating to a pass issued by Cromwell to two Jews to go to Barbados.^{16a}

¹⁴ *Records of New Amsterdam*, I, p. 336.

¹⁵ See Koenen, *Geschiedenis der Joden in Nederland*, *supra*: *The Jewish Encyclopedia*, IV, p. 292.

¹⁶ H. S. Q. Henriques, *The Return of the Jews to England*, London, 1905, pp. 59, 61, 68, 69, and his *The Jews and the English Law*, Oxford, 1908, pp. 107, 109, 116, 117, and authorities cited.

^{16a} *Publications of the American Jewish Historical Society*, No. 4, p. 223. "Pass for Abr. deMercado, M. D., Hebrew, and David

Jews are mentioned as in Barbados early in 1654, enjoying liberty of conscience.¹⁷

The reference to the French consenting to the Jews' residing and trafficking in Martinique is confirmed by a statement in a French account published in 1664, narrating events occurring to its author in 1654. This statement does not seem to have been heretofore referred to, and is given in a note below.¹⁸

Raphael deMercado, his son, to the Barbadoes, where he has an order from his Highness [Cromwell] to exercise his profession," April 27, 1655. Quoted from *British Calendar of State Papers, Domestic Series* (1655), XI, p. 583.

¹⁷ See A. Biet, *Voyage, &c.*, Paris, 1664, p. 294, referred to in the next note.

¹⁸ Antoine Biet, *Voyage de la France Equinoxiale en l'Island de Cayenne*, Paris, 1664, p. 303. At Lenox Library, New York. In this work Biet gives a detailed account of his travels begun in 1652. Under date of April, 1654, he contrasts the treatment that he, a Catholic priest, received at the hands of M. Parquet, the Catholic Governor at Martinique, with the liberty enjoyed by the Jews on the island. He was not permitted to land, and was kept a prisoner on the vessel for some time before he could depart for Guadaloupe. His language, translated from the French, is as follows:

They [the Jews] were permitted in the Island to Judaize, and in the sight of all the world to exercise their religion and observe their Sabbath. The Jews have or had at this time their various shops at St. Pierre, the town or city of the island where vessels come to port. They are the principal merchants, and have found so much favor and credit with M. Parquet and his wife, by means of their friends, that they have obtained from him the free exercise of their Sabbath. It is the custom of this island that, on Saturday, all the inhabitants who have gotten ready their merchandize, such as sugar, tobacco, ginger, indigo and like things, bring them in on that day into the city to be weighed by the public scales established by the Governor of the island. The merchandize having been weighed and examined to see that they have no imperfections, each person distributes them in order among the shops he is accustomed to supply with the merchandizes

The original of the Stuyvesant extract and of the petition of the Jews, as also of the lists of chief shareholders, is to be found among the manuscripts relating to the Dutch West India Company, in the library of the Historical Society of Pennsylvania, at Philadelphia.¹⁹

that are needed. As the Jews have the principal shops and are the best supplied with merchandize, they would be much occupied on that day and this would prevent them from observing their Sabbath day. Therefore it is that by means of their friends, as I have already said, the day of weighing on Saturday, which is like market day, has been transferred to Friday. This was readily accorded to them by the Governor, as they have the favor of his most powerful friends. So that while I was being persecuted the Jews who were not endured in France, having no place of refuge there, find one in a French island and Judaise there. For from Friday sundown until Saturday at the same hour they rest and give no merchandize to any one, but they have no difficulty on the holy Sunday and holidays instituted by the Church, and are not prevented in giving to every one whatever he requires on those days.

The *Revue des Études Juives*, II, pp. 93 et seq. (1892), in the article devoted to the Jews in Martinique, refers to the presence of Jews there in 1650, without citing its authority for that date, but does not refer to Biet, *supra*, or speak of the facts mentioned by him. See also, as to the settlement of Jews in the island, Jean Baptiste du Tertre, *Histoire Générale des Ant-Isles, habitées par les François*, Paris, 1667, I, pp. 528 and 460-5.

¹⁹ A note of their whereabouts appeared in the *Year Book of the Holland Society of New York* for 1892 and 1893, pp. 150-152, in a report by Mr. Dingman Versteeg, who had been sent by the Holland Society to Philadelphia to examine the Dutch manuscripts of about a thousand pages then recently acquired by the Historical Society of Pennsylvania, and to report on their contents. A personal examination of these manuscripts recently made by the present writer yielded the valuable results here given. Mr. Versteeg mentioned three documents relating to New Netherland as having been in the bundle of papers examined by him, as appears from their titles on the cover of the package, but not to be found with the others. It may be of interest to note

The record of the application of the Jews, in July, 1655, already referred to, for the purchase of a burying ground, though elsewhere set out,²⁰ is reproduced in the Appendix in a revised version. The application was first made in July, 1655, and again on February 16, 1656, when it was finally acted upon. The petition was signed by Abraham de Lucena, Salvador Dandrada and Jacob Cohen. The place selected is described in the Dutch original as a "little hook of land," situate outside of the city, instead of "a spot of ground," as heretofore translated. This will help to identify its location a little more closely as at the New Bowery and Chatham Square.^{20a}

After the receipt of the letter of April 26, 1655, Stuyvesant wrote to the Directors under date of October 30, of that year, again referring to the Jews. This letter has not heretofore been published. Though his exact language is not accessible, the substance of it appears in an abstract, also made by Bon-temantel, and found in another library, and the part of it

that these missing documents are in the Lenox Library, and an examination of them showed some Jewish items which will be set out further on.

Thanks are due to Dr. John W. Jordan, the librarian of the Historical Society of Pennsylvania, for his courtesy which enabled the writer to make the necessary examination and copies. A photograph of the two documents quoted and of the lists referred to, and of other data obtained at Philadelphia, has been filed with the American Jewish Historical Society.

²⁰ See *Publications of the American Jewish Historical Society*, No. 3, pp. 76-77.

^{20a} See C. P. Daly, *The Settlement of the Jews in North America*, N. Y., 1893, pp. 35-42, for an analysis of the existing evidence fixing New Bowery as the location. The ground there was hilly and triangular and outside of the city, and the designation of "a little hook of land" adds to the data towards an identification. The loss of many records in the Register's office and elsewhere precludes an absolute proof.

relating to the Jews is also here given, for the first time. The reference reads as follows:

To give liberty to the Jews will be very detrimental there, because the Christians there will not be able at the same time to do business. Giving them liberty, we cannot refuse the Lutherans and Papists.²¹

That Stuyvesant wrote more at length on this subject in this letter is indicated by abstracts of published letters, found among the MSS. in Philadelphia.²²

In line with Stuyvesant's letter is a statement appearing in a letter from the Classis of Amsterdam to the Consistory in New Netherland, dated May 26, 1656.²³

Remarking that the Lutherans must have abandoned their intention of procuring a minister of their persuasion, they say:

Our Rev. Classis indeed looked upon this matter as an affair of great importance, for the Menonists and English Independents, of whom there is said to be not a few there, might have been led to undertake the same thing in their turn, and would probably have attempted to introduce public gatherings. In fact we are informed that even the Jews have made request of the Honorable Governor and have also attempted in that country to erect a synagogue for the exercise of their blasphemous religion.

²¹ The Dutch reads:

De jootsche vryheyt seer schadelyck aldaer te weesen, alsoo de Christenen daer tegl. niet connen handelen, ende haer vryicheijt gevende, de Luteriaensche papisten niet sullen connen weijgeren.

²² In the library of the Historical Society of Pennsylvania is an abstract by Hans Bontemantel of the Directors' letter to Stuyvesant of April 26, 1655, already quoted from, which he heads: "Some notes of the letter written to the Director and Council in New Netherland April 26, 1655," and in which the part about the Jews is condensed by him to read as follows, as translated from the Dutch:

That the Jews may live, trade and traffic there, pursuant to apostilles here given by the Company at their request.

²³ *Ecclesiastical Records of New York*, I, p. 348.

Stuyvesant's letter of October 30, 1655, was acknowledged by the Directors in Holland on March 13, 1656, and it is deemed well to reprint here, in a revised translation, the part of the reply relating to the Jews, about whom they wrote:

The consent given to the Jews to go to New Netherland and there to enjoy the same liberty that is granted them in this country was extended with respect to civil and political liberties, without the said Jews becoming thereby entitled to a license to exercise and carry on their religion in synagogues or gatherings. So long, therefore, as no request is presented to you to allow such a free exercise of religion, any consideration relative thereto is too premature, and when later something shall be presented about it you will be doing well to refer the matter to us in order to await thereon the necessary orders.²⁴

This letter was no doubt received some time in May, 1656, and Stuyvesant wrote in reply under date of June 10 of the same year. This reply also has not heretofore appeared, and the part of it relating to the Jews is also here given for the first time. Like the previous letter, it is in Bontemantel's handwriting. The text is probably complete, with the exception of a few connectives. It reads, as translated from the Dutch:

Considering the Jewish nation with regard to trade, they are not hindered, but trade with the same privilege and freedom as other inhabitants. Also, they have many times requested of us the free and public exercise of their abominable religion, but this cannot yet be accorded to them. What they may be able to obtain from your Honors time will tell.²⁵

²⁴ *N. Y. Col. MSS.*, Vol. XII, p. 36, and *Docs. rel. to Col. Hist. of N. Y.*, XIV, p. 34.

²⁵ The Dutch reads as follows:

Considerende de joodsche natie int stuck van de negotie werden sij niet belet, maer handelen daer in de privilegie en de vrydomme als andere inwoonders oock de vrye en publique exercitie van haer abominable godsdienst hebben sij ons meermaels versocht maer noch niet connen condecendeeren. watse bij V. E. sullen connen optineeren leert den tijt.

An abstract of the whole letter, as well as of the Stuyvesant letter of October 30, 1655, is to be found among the Dutch manuscripts relating to New Netherland, at the Lenox Library, in New York.²⁶

The reference to the Lutherans in the letter of October 30 is interesting as indicating that it was owing to some extent to the presence of the Jews in New Amsterdam and their requests for religious liberty that similar privileges in matters of conscience were demanded by the Lutherans there. These do not seem to have been granted the latter during Stuyvesant's administration, except possibly in 1663,²⁷ and probably the Lutherans were only first authorized to have separate church gatherings in New York during the first English occupation, under the Duke's laws.²⁸

²⁶ These manuscripts, with others relating to Stuyvesant's administration and other matters of the Dutch West India Company, were acquired by the Lenox Library in 1894 at the sale of the library of the late Dr. George H. Moore, former librarian of the New York Historical Society. Judging from the writing in them they formed part of the same collection acquired a few years previously by the Historical Society of Pennsylvania, already quoted from, and supply some of the missing documents in that collection. Both of these collections ought to be published in translated form, as they contain valuable historical material relating to New Netherland and the settlements on the Delaware, and also in relation to the Dutch in Brazil. Whatever relates to the Jews in them has been excerpted by the writer, but not all has yet been published. For a history of the Moore MSS. see W. R. Benjamin's *The Collector*, Vol. V, pp. 19-21 (1891) and J. G. Wilson's *Memorial History of New York*, I, p. 162, note 1. It should also be here mentioned that a further collection of Dutch material relating to New Netherland and Brazil is to be found in the Library of Congress, containing Jewish items, about Brazil only, and that the New York Historical Society also possesses some manuscripts in Dutch relating to New Netherland.

²⁷ See Jonathan Greenleaf, *History of the Churches, etc., of the City of New York*, N. Y., 1846, p. 52.

²⁸ See Henry E. Jacobs, *History of the Evangelical Lutheran*

If the Lutherans were not authorized to have a separate church gathering during Stuyvesant's administration, we can assume that the Jews were not allowed to hold religious services except as authorized by the Directors' letter quoted. The following remarks by the Directors to Stuyvesant may possibly have been what was meant by Greenleaf in his work, referred to in a foot note, in which he spoke of the establishment of a Lutheran church in New Amsterdam in 1663. If Jews in any number were at that time there, of which there is little evidence, they also were no doubt included in the observation. Under date of April 16, 1663, the Directors, referring to the banishment of John Bowne, a Quaker, from the province, wrote to Stuyvesant:

Although we heartily desire that these and other sectarians remain away from there, yet as they do not, we doubt very much whether we can proceed against them rigorously without diminishing the population and stopping immigration which must be favored at a so tender stage of the country's existence. You may therefore shut your eyes, at least not force people's consciences, but allow every one to have his own belief, as long as he behaves quietly and legally, gives no offense to his neighbors and does not oppose the government. As the government of this City has always practiced this moderation and has often had a considerable influx of people, we do not doubt that your Province too would be benefited by it.²⁹

The tolerance of the Dutch in New Amsterdam towards the Jews in matters of religion before this, or in 1658, is shown by the fact that the observance by a Jew of his Sabbath was recognized by the authorities as a good reason for failure to

Church in America, N. Y., 1893, p. 56. After the Dutch recaptured New York the Lutherans in 1673 were authorized to have a separate gathering at Albany. See *Docs. rel. to Col. Hist. of N. Y.*, II, p. 617.

²⁹ See *Ecclesiastical Records of N. Y.*, I, p. 530, citing *Docs. rel. to Col. Hist. of N. Y.*, XIV, p. 526. See also *Manual of the Reformed Church in America*, by Rev. E. T. Corwin, N. Y., 1902, pp. 35-36, for a different translation from the Dutch.

attend court when summoned on that day to appear at a later day. This is seen in a record in the court minutes of two cases brought in June, 1658, against Jacob Barsimson in which the entry reads: "Though defendant is absent yet no default is entered against him as he was summoned on his Sabbath." What the cases related to is not noted, and no further entry in relation to them appears in the records.³⁰ This ruling probably followed the law of Holland, and is interesting in tracing the origin of our present similar law.

Shortly after Stuyvesant's letter of October 30, 1655 was written, Jacob Barsimson and Asser Levy requested permission to keep guard instead of paying a tax for the privilege imposed upon the Jews as a compulsory substitute for not being permitted to keep such guard, in accordance with an ordinance just previously passed, a copy of which taken from the printed records, with a correction in the translation of the old Dutch word "disgonste," a variation of "disgunste," heretofore translated as "disgust" instead of "disinclination," is printed in the note.³¹

³⁰ *Records of New Amsterdam*, II, pp. 396, 397.

³¹ See *Docs. rel. to Col. Hist. of N. Y.*, XII, p. 96.

Resolution to exempt the Jews from military service, 28th of August, 1655.

The Captains and officers of the trainbands of this city having asked the Director General and Council whether the Jewish people who reside in this city, should also train and mount guard with the citizens' bands, this was taken into consideration and deliberated upon; first the disinclination and unwillingness of these trainbands to be fellow-soldiers with the aforesaid nation and to be on guard with them in the same guard house, and on the other side, that the said nation was not admitted or counted among the citizens, as regards trainbands or common citizens' guards, neither in the illustrious City of Amsterdam nor (to our knowledge) in any city in Netherland; but in order that the said nation may honestly be taxed for their freedom in that respect, it is directed by the Director General and Council, to prevent further discontent, that the aforesaid nation shall, according to

The petition and the action of the Directors and Council on Barsimson and Levy's petition have usually been commented on from the calendared abstract, which is misleading and indicates that they made the demand as an assertion of a right and were curtly refused and told "to go elsewhere if they liked." The actual record gives a different impression of why the application was made and of the action thereon. The following is a translation of the Dutch original, not heretofore printed, found in Vol. VI of *N. Y. Colonial MSS.*, p. 147, at the N. Y. State Library at Albany.

5 November [1655].

Jacob Barsimson and Asser Levy request to be permitted to keep guard with other burghers, or be free from the tax which others of their nation pay, as they must earn their living by manual labor.

After a vote, the answer was given: Director General and Council persist in the resolution passed, yet as the petitioners are of opinion that the result of this will be injurious to them, consent is hereby given to them to depart whenever and whither it pleases them. Dated as above.

That Levy was permitted to keep guard after this appears from a later record in April, 1657, which will be quoted further on, in which he recited the fact that he kept such guard.

On October 11, 1655, the Director and Council ordered that for the purpose of repairing and strengthening the outer

the usages of the renowned City of Amsterdam, remain exempt from the general training and guard duty, on condition that each male person over 16 and under 60 years contribute for the aforesaid freedom towards the relief of the general municipal taxes 65 stivers every month, and the military council of the citizens is hereby authorized and charged to carry this into effect until our further orders, and to collect, pursuant to the above, the aforesaid contribution once in every month, and in case of refusal to collect it by legal process. Thus done in Council at Fort Amsterdam, on the day as above.

Signed: P. Stuyvesant, Nicasius de Sille, Cornelis van Tienhoven.

works of the city so as to secure the inhabitants against attack by the Indians, a demand should be made of the burghers and others for a voluntary subscription and contribution, each according to his means, and in case of refusal the Burgo-masters were authorized to assess such and to exact a reasonable contribution and to levy execution therefor. Pursuant to this order, the following named Jews appear in the record, under date of October 12, 1655, as "voluntarily taxed" for the following amounts set opposite their names: Abraham de Lucena, Joseph d'Acosta, Salvador Dandrada, Jacob Cohen Henriques, David de Ferera, each 100 guilders, and Jacob Barsimson and Asser Levy, 6 guilders each. Stuyvesant and four skippers of trading vessels are set down for 150 guilders each, and five of the leading city officials and three wealthy burghers are down for 100 guilders each. The rest of the inhabitants taxed have sums ranging from 80 guilders down to 4 affixed to their names. The total number of persons taxed was 210, for a total sum of 6,305 guilders. The assessment of the seven Jews was thus fixed at about one-twelfth of the whole amount, while their proportion to the number of people taxed was one-thirtieth.³²

Though thus called on to contribute out of proportion to their relation to the rest of the community, the Jews did not complain of the amount of the tax imposed upon them, but questioned its justice inasmuch as they were not permitted to trade, like other burghers, to the South River and elsewhere, notwithstanding the permission granted to them by the Directors in Holland. This fact, not heretofore noted, appears from a petition dated several months later, which will shortly be noted.

³² *Records of New Amsterdam*, I, p. 371 and pp. 367-375. Cf. Daly's *Settlement of the Jews in North America*, *supra*, p. 19, which, probably through a printer's error, gives the figures for the Jews as 1000 guilders each. A note, however, by Mr. Kohler, the editor, gives the correct amount in American money, as taken from Valentine's *History of the City of New York*, pp. 315-318.

On November 29, 1655, they petitioned the Director and Council to consent to their trading to the South River, Fort Orange and other places. A copy of this petition newly translated from the Dutch original is here reproduced. The voting upon the petition is not given here in extenso, but is condensed from the printed record. That record omits the apostille upon the petition. This is added here, after the votes.

29 November, 1655.

To the Honorable Director General and Council of New Netherland:

With due reverence, Abraham deLucena, Salvador Dandrada and Jacob Cohen, for themselves and in the name of others of the Jewish nation, residing in this City, show how that under date of the 15th of February, 1655, the Honorable Lords Directors of the Chartered West India Company, Masters and Patrons of this Province, gave permission and consent to the petitioners, like the other inhabitants, to travel, reside and trade here, and enjoy the same liberties, as appears by the document here annexed. They therefore respectfully request that your Honorable Worships will not prevent or hinder them herein, but will allow and consent that, pursuant to the consent obtained by them, they may, with other inhabitants of this province, travel and trade on the South River of New Netherland, at Fort Orange and other places situate within the jurisdiction of this Government of New Netherland. Which doing, etc., the undersigned shall remain your Honorable Worships'

Humble Servants:

Was signed,

ABRAHAM DELUCENA,
SALVADOR DANDRADA,
JACOB COHEN.

The above request having been read to the meeting of the Director General and Council, it was resolved that each of the members of the Council shall give his opinion as to what apostille shall be placed thereon.

Here follow the opinions of the various members. Stuyvesant voted that the petition be denied for weighty reasons. LaMontagne gave a similar opinion. Nicasius deSille said that he did not like to act contrary to the order of the Lords Directors, but that as at present the Jews have put on board ship goods for the South River permission might be given to them, and further orders be awaited in answer to the last letter sent to the Lords

Directors. Cornelis van Tienhoven was of the opinion that it would be injurious to the community and the population of the said places to grant the petition of the Jews, and that it should be denied for the coming winter, and ample report made thereon to the Lords Directors, but that for this time a young man of the nation be allowed to go to the South River with some goods, without thereby establishing a precedent.

Apostille granted upon the above request of the Jews: For weighty reasons, this request, made in such general terms, is declined; yet having been informed that suppliants have already shipped some goods, they are for the time being allowed to send one or two persons to the South River in order to dispose of the same, which being done they are to return hither. Done as above.³³

The names of the two Jews who had been thus authorized to go to the South River are Isaac Israel and Benjamin Cardoso, who are noted as there under date of December 29, 1655.³⁴

³³ See *N. Y. Col. MSS.*, Vol. VI, p. 177, and *Docs. rel. to Col. Hist. of N. Y.*, XII, pp. 117, 118.

³⁴ See Max J. Kohler, in *C. P. Daly's Settlement of the Jews in North America*, *supra*, note 18, p. 22, and pp. 151, 152, citing *Docs. rel. to Col. Hist. of N. Y.*, XII, p. 136. Isaac Israel is mentioned as a witness to the lease to Joseph d'Acosta from Michiel de Carreman, already referred to, dated in December, 1655. The opinion expressed in the article by Dr. A. S. W. Rosenbach, in *Publications of the American Jewish Historical Society*, No. 5, pp. 194-5, that Israel was not a Jew because he was a member of the High Council of the West India Company's settlement on the South River in 1663, as shown in *Docs. rel. to Col. Hist. of N. Y.*, XII, pp. 447, 450, and because the letter of the Directors to Stuyvesant of June 14, 1656, which will be set out, was supposed to state that the Jews should not be permitted to hold civil office in the colony, is not now to be regarded as well founded in view of a correction, herein made, of the translation of that letter showing that no such prohibition was contained in it. Israel also appears in 1656 in the *Records of New Amsterdam*, II, p. 80, as a witness in a court proceeding mentioning Abraham de Lucena and Jacob Barsimson. An Abraham Israel and a David Israel are noted as among the Jewish arrivals in New Amsterdam in September, 1654, and were probably related to Isaac. See *Rec. of N. A.*, I, pp. 240, 241, and in Appendix.

Joseph d'Acosta was also given a permit on March 25, 1656, to send goods to the South River.³⁵

The following document relating to the attempted purchase of a house by Salvador Dandrada has not heretofore been printed in full though referred to from the calendared note of its contents.

23 December [1655].

Copy.

To the Honorable Worshipful Director General and High Councillors of New Netherland:

Salvador Dandradj, Jewish merchant here in this City, makes known, with submissive reverence, how that according to the authorization granted by the Honorable Lords Directors of the West India Company, Amsterdam Chamber, in Holland, to the Jewish nation, your petitioner has been conducting his business and trading here in this country, together with other merchants, and since his residence here has for this purpose rented and inhabited a house, and finally the said house and appurtenances were knocked down to him at a public sale by the secretary of the Noble Worships, held on the 14th of this month of December, and he has, pursuant to the same, come into the ownership thereof, according to the conditions under which the said house and appurtenances had been knocked down, an authentic copy of which is annexed;

And whereas your petitioner would like to enjoy his right to the same and to pay the purchase price stipulated, at the respective dates of maturity, he therefore submissively petitions that your Honorable Worships be pleased to permit and allow him so to do, expecting a favorable apostille regarding the same.

Will remain your Honorable Worships' Subject.

Was signed,

SALVADOR DANDRADJ.

Dated, Amsterdam in New Netherland, December 17, 1655.

³⁵ See *Cal., N. Y. Hist. MSS.*, Dutch, p. 163, citing *N. Y. Col. MSS.*, Vol. VI, p. 340, which reads:

25 March, Saturday [1656].

Received the petition of Joseph d'Acosta requesting to be permitted to send some goods to the South River. After a vote it was apostilled: Let it be done as petitioned. Dated as above.

The above petition having been read, the following apostille was added to the same:

The conveyance of the premises mentioned herein is for pregnant reasons declined.

Done at a meeting on the above date.³⁶

Shortly after came a petition by the seller, dated January 13, 1656, asking the Director and Council to pay him the purchase price of 1860 guilders because of their refusal to permit a transfer to Dandrada. This has heretofore been cited from the calendared note. The full record is given below, in a note.³⁷

Jan. 15, 1656.

Having read the petition of Teunis Cray requesting that the Director General and Council be pleased to consent that he make a conveyance and transfer to Salvador Dandrada, Jewish merchant here, of his house bought by the said Dandrada at public auction for 1860 guilders, or that the Director General and Council be pleased to take possession of the same and pay for the same the promised purchase money;

It was voted to make the following apostille:

The petitioner is referred to the apostille dated December 23d last, made to the petition of the said Jew Salvador Dandrada, regarding this. Dated as above.

Following this the Jews again petitioned Stuyvesant and the Council on March 14, 1656, first reciting what action had previously been taken upon their applications. Then, after referring to a demand that had been made upon them for the payment of the tax for the fortifications, they again requested permission to trade, like other burghers, at various places, and to own real estate. The following is a translation of their petition and of the action thereon by the Director and Council who stated that the Jews were counted and included among the inhabitants of the city whose persons and property were to be protected through the tax. The calendared note, from

³⁶ See *N. Y. Col. MSS.*, Vol. VI, pp. 197-8.

³⁷ *N. Y. Col. MSS.*, Vol. VI, p. 218.

which alone this record has heretofore been cited, gives no reference to several important details.

14 March [1656].

Copy.

To the Honorable Director General and Council of New Netherlands.

The undersigned suppliants remonstrate with due reverence to your Noble Honorable Lords that for themselves, as also in the name of the other Jews residing in this Province, they on the 29th of November last past exhibited to your Noble Honorable Lordships a certain Order [Acte] of the Honorable Lords Directors of the Chartered West India Company, dated February 15, 1655, whereby permission and consent was given them, with other inhabitants, to travel, live and traffic here and to enjoy the same liberty, and following which they humbly requested that your Noble Honorable Lordships should be pleased not to hinder them but to permit and consent that they, like other inhabitants of this Province, may travel and trade to and upon the South River, Fort Orange and other places within the jurisdiction of this Government of New Netherland. Regarding which your Noble Honorable Worships were then pleased to apostille: For weighty reasons this request, made in such general terms, is declined; yet having been informed that the suppliants have already shipped some goods they are for the time being allowed to send one or two persons to the South River in order to dispose of the same, which being done they are to return hither. Also your Noble Honors were pleased, under date of December 23d following, to refuse the conveyance of a certain house and lot bid in by Salvador Dandrada at public auction, and as a consequence to forbid and annul the purchase, so that the said house was again offered for public sale anew on the 20th of January following, and sold to another. And whereas the Honorable Magistrates of this city have been pleased to demand, through their secretary and court messenger, of the undersigned suppliants, individually, the sum of one hundred guilders, towards the payment for the Works [Wercken] of this city, amounting alone for the undersigned, your Worships' suppliants, to the sum of f500, aside from what the others of their nation have been ordered to contribute. Therefore your suppliants once more humbly request hereby that your Honors permit them if, like other burghers, they must and shall contribute, to enjoy the same liberty allowed to other burghers,

as well in trading to all places within the jurisdiction of this Government as in the purchase of real estate, especially as this has already been consented to and permitted by the Honorable Lords Directors, as can be seen by the aforesaid Order shown to your Honors on November 29th. Then they are willing and ready, with other burghers and inhabitants, to contribute according to their means. Which doing, etc.

Below stood:

Your Worships' Humble Servants:

Was signed:

Abraham de Lucena, Jacob Cohen Henricque, Salvador
Dandrada, Joseph d'Acosta, David Frera.

The above request being read, the same, after consultation, was disposed of with the following apostille:

The subscription was requested by the Burgomasters and Schepens of this city and by the Director General and Council, for good reasons, for the benefit of this city and the further security of the persons and goods of the inhabitants, among whom the suppliants are also counted and included; therefor it is necessary that they, together with others, shall assist in bearing the burden occasioned thereby. In regard to the Order of the Lords Directors mentioned and exhibited, the Director General and Council are of opinion that pursuant to the same the Jewish Nation enjoy such liberty here in the city as the Order implies. Regarding the purchase and ownership of real estate, it is advised that the broad question be once again put to the Lords Directors, and pending the answer the last [request] is refused.

Thus done in our Assembly held at Fort Amsterdam, in New Netherland. Dated as above.

Was signed:

P. STUYVESANT,
NICASIVS DESILLE,
LAMONTAGNE.³⁸

³⁸ *N. Y. Col. MSS.*, Vol. VI, pp. 321-322. Translation, as revised for the writer by Mr. Dingman Versteeg, official translator for the Holland Society of New York, to whom thanks are also due for revising the translations of various other Dutch documents herein given.

The Holland Directors replied to Stuyvesant's question regarding the ownership of real estate by the Jews and their trading to South River, in a letter dated at Amsterdam, June 14, 1656, an imperfect translation of which was printed in the official records.³⁹ As an important error exists therein it is necessary to give a revised version. The statement that the Jews were not to be allowed to be employed in any public service, as they could not do so in Amsterdam, is not borne out by the Dutch original, in which the words used were: "sonder nochtans dat de joodtse ofte Portugese natie aldaer (gelijck se in dese Stad mede niet en doen) *eenige ambachten sullen v'mogen op te stellen.*" These last words mean "allowed to establish themselves as mechanics," and do not mean "to be employed in public service," as given by Mr. Fernow. As revised, the extract should read:

We have here seen and learned with displeasure, that your Honors, against our apostille of the 15th of February, 1655, granted to the Jewish or Portuguese nation at their request, have forbidden them to trade at Fort Orange and South River, and also the purchase of real estate, which is allowed them here in this country without any difficulty, and we wish that this had not occurred but that your Honors had obeyed our orders which you must hereafter execute punctually and with more respect. Jews or Portuguese people, however, shall not be permitted to establish themselves as mechanics (which they are not allowed to do in this city), nor allowed to have open retail shops, but they may quietly and peacefully carry on their business as heretofore and exercise in all quietness their religion within their houses, for which end they must without doubt endeavor to build their houses close together in a convenient place on one or the other side of New Amsterdam—at their choice—as they have done here.⁴⁰

³⁹ *Docs. rel. to Col. Hist. of N. Y.*, XIV, p. 351. The letter of Stuyvesant of June 10, 1656, already quoted from, was acknowledged by the Directors on December 19, 1656. No reference to Jews appears in the answer.

⁴⁰ *N. Y. Col. MSS.*, Vol. XII, p. 39. Translation. This extract, in a different translation than the one officially published, appears

In connection with the part of this answer relating to retail shops, an item in the *Records of New Amsterdam* (II, p. 63), entered before its receipt, under date of March 15, 1656, which has not heretofore been noted, becomes important. It has reference to the keeping open of such retail shops by the Jews.

On the proposition made to the Court by some of the Bench that some order be concluded for preparing the progress of this city in keeping open retail shops, inasmuch as Jews and foreigners are as much encouraged as a burgher or citizen, it is resolved that the same be taken into consideration in full court.

That after this the Jews were allowed to keep open store and sell by retail, notwithstanding the suggestion in the letter of June 14, appears from the following further entry in the same *Records* (II, p. 262), under date of January 8, 1657:

Divers matters were proposed and decided to be taken into deliberation, and with this view a memorandum was made by the Honorable Silla: as

Of the law of citizenship [*Burgher recht*]:

Of keeping open store and selling by retail practiced to the present time both by Jews and all foreigners.

What action was taken upon this subject cannot be ascertained from the extant minutes, as the record for the whole year from January 31, 1657, to January 31, 1658, which would touch upon the matter of keeping open retail shops, is missing.⁴¹ There is a record, however, with regard to the question of citizenship noted above, and this is of importance in the history of the Jews in New Amsterdam.

in E. B. O'Callaghan's *Laws and Ordinances of New Netherland*, N. Y., 1868, p. 194. There the words "ambachten op te stellen" are translated as "to exercise any handicraft." O'Callaghan also gives in a note some details about the Jews of New Amsterdam, taken from the manuscript records. See pp. 192-4. Judge Daly, in his *Settlement of the Jews in North America*, p. 23, quotes from O'Callaghan's translation, without, however, citing his authority, as also does Mr. Isaac Markens in his *Hebrews in America*, N. Y., 1888, p. 3. In Daly's work, the editor's note gives the official printed translation.

⁴¹ *Records of New Amsterdam*, II, p. 289, note.

On April 9, 1657, the Burgomasters and Schepens gave notice that those who claimed the great or small burgher right, by virtue of gift or favor from the Director-General and Council, should communicate their names within eight days to the Burgomasters of the city, and that the Burgomasters would sit for eight days at the City Hall, commencing April 10, for the purpose of inscribing the names, and that those who did not communicate their names within the prescribed time would be deprived of the claim of burgher right, and consequently not permitted to trade.⁴²

On April 11, 1657, the following entry appears in the records:

Asser Levy, a Jew, appears in Court; requests to be admitted a Burgher; claims that such ought not be refused him as he keeps watch and ward (*tocht en wacht*) like other Burghers; showing a Burgher certificate from the City of Amsterdam that the Jew is Burgher there. Which being deliberated on, it is decreed, as before, that it cannot be allowed, and he shall apply to the Director General and Council.⁴³

An appeal was then made by the leading Jews in the colony to Stuyvesant and the Council for the admittance of Levy to the burgher right, and that application therefor by other Jews should not be denied. The petition was imme-

⁴² *Id.*, VII, p. 149.

⁴³ *Id.*, p. 154. It was probably in pursuance of the same policy that the following decision was made by the Burgomasters on the application of Jacob Cohen Hendricus, which appears on the same page of the minutes, under the same date:

Jacob Cohen Hendricus, a Jew, appears in the Court of Burgomasters; requests permission to bake and sell bread within this City, as other bakers, but with closed door. Which being deliberated on it is decreed as this is directly contrary to the privilege granted by the Honorable Director General and Council to the Burghery of this city and also against the orders given by the Honorable Lords Majores, the petitioner's request cannot be granted.

diately granted. A revised translation of the petition and of the order thereon is herewith given.⁴

Copy.

To the Noble Worships, the Director General and Council of New Netherland.

We, the undersigned, of the Jewish Nation here, make known, with due reverence, how that one of our Nation repaired to the City Hall of this City and requested of the Noble Burgomasters that he might obtain his Burgher certificate, like other Burghers, which to our great surprise was declined and refused by the Noble Burgomasters, and whereas the Worshipful Lords consented under date of February 15, 1655, at the request of our Nation, that we should enjoy here the same freedom as other inhabitants of New Netherland enjoy, as appears from the petition here annexed; further that our Nation enjoys in the City of Amsterdam in Holland the Burgher right, and he who asks therefor receives a Burgher certificate there, as appears by the Burgher certificate hereto annexed; also that our Nation, as long as they have been here, have, with others, borne and paid, and still bear, all Burgher burdens: We, therefore, reverently request your Noble Worships to please not exclude nor shut us out from the Burgher right, but to notify the Noble Burgomasters that they should permit us, like other Burghers, to enjoy the Burgher right, and for this purpose to give us the customary Burgher certificate, in conformity with the order of the Worshipful Lords Directors above mentioned. Upon which, awaiting your Noble Worships' gracious and favorable apostille, we shall remain, as heretofore,

(Below stood)

Yours Noble Worships' Humble Servants,

SALVADOR DANDRADA,
JACOB COHEN HENRICQUES,
ABRAHAM DELUCENA,
JOSEPH D'ACOSTA.

On the above petition is apostilled:

The Burgomasters of this City are hereby authorized and at the same time charged to admit the petitioners herein and their Nation to the Burghership, in due form. Dated as above.

P. STUYVESANT,
NICASIVS DESILLE,
PIETER TONNEMAN.

Dated, April 20, 1657.

⁴N. Y. Col. MSS., Vol. VIII, p. 531. Cf. *Publications of the American Jewish Historical Society*, No. 6, p. 87.

This seems to be the last record of united action by the Jews in New Amsterdam during Stuyvesant's administration. Events in Holland a few months later, whereby the Jews in Europe were offered a greater freedom than was obtainable by those in New Netherland, led to an emigration in large numbers to a colony on the Pomeroon River in the Essequibo district in Western Guiana, then belonging to the Dutch, the existence of which was until recently unnoted by any writer treating of the Jews. A full account of this was given by the writer in Nos. 16 and 17 of the *Publications of the American Jewish Historical Society*. The liberties there granted were as full as the Jews desired, enabling them to exercise their religion freely and openly, to build synagogues and schools, and to take part in public deliberations concerning the welfare of the community, engage in any occupation desired by them, to have full burgher rights and to exercise judicial functions among themselves. The establishment of that colony, or rather the efforts through books and pamphlets to induce emigration thither, is said by G. M. Asher, in his *Bibliographical and Historical Essay on the Dutch Books and Pamphlets relating to New Netherland*, p. 12, to have "contributed its share to preventing the colonization" of New Netherland.

Here it is thought proper to present some new matter and views with regard to the first arrival of the Jews in New Amsterdam.

In September, 1654, twenty-three Jews arrived on the *St. Charles*, not the *St. Catarine*, as the name is frequently given. This has usually been given as that of a party flying from the Portuguese in Brazil after having been despoiled of all their possessions, taking refuge on the first vessel and coming to New Amsterdam. The fact appears, however, that on the capitulation of Recife, the capital of Dutch Brazil, in the latter part of January, 1654, all the Dutch subjects including

the Jews were granted an amnesty and three months' time within which to settle up their affairs, sell their goods or take them along and leave the country, or remain as Portuguese subjects, or subject to the regulations of the country relating to foreigners. Vessels for their accommodation were promised by Francisco Barreto, the commanding general of the Portuguese forces, and every facility was afforded them for a safe journey home. This appears in the capitulation agreement which is dated January 25, 1654. The language given by Southey, in his *History of Brazil*, quoted by later writers, that the Portuguese promised the Jews "an amnesty in all wherein they could promise it," leaving, as remarked by Southey and those later writers, "an ominous latitude for intolerance," does not appear in the agreement in connection with the Jews or any one else, and was used by Southey as his interpretation of the meaning of the clause that all foreigners remaining should be subject to the laws relating to foreigners. The second clause, which is the only one specifically mentioning the Jews, does not contain the words "an amnesty in all wherein they could promise it." It is given in a note below.⁴⁵

⁴⁵ See *Accoord van Brasilien Mede van't Recife, Mauritis-Stadt, ende de omleggende Forten van Brasil*. t'Amsterdam, 1654. At Lenox Library. See also L. Aitzema, *Saken van Staet en Oorlogh*, etc., 'sGraven-Haghe, 1669, Vol. III, p. 1121, for a copy. The English of the second provision, which is the only one specifically mentioning Jews, though all the provisions after that, speaking of Dutch vassals, included them, is as follows:

"II. That in this Agreement there shall be included all nations, of whatever quality or religion they may be, who are all hereby pardoned for having been in rebellion against the Crown of Portugal, consenting that the same shall likewise apply to all the Jews who are in Recife and Maurits-Stadt."

The agreement further provided that various other Dutch possessions adjacent to Recife should be included, among them the island of Itamarica or Tamarca, where Jews are known to have resided about this time. See *Publications of the American Jewish Historical Society*, No. 3, pp. 16, 117.

A Jewish account of the departure of the Jews from Brazil and of the arrival of one of the vessels in New Holland, meaning New Amsterdam, in 1654, is here given, for the first time. Although referred to by various later writers, it is not set out by them in full, nor do they mention certain details in their reference. Its connection with the *St. Charles* holding the twenty-three Jews who came to Manhattan in September, 1654, has not heretofore been pointed out.⁴⁶

This account appeared in *HaMeaseph*, a Jewish publication, for the year 1784, p. 17, and was prepared by David Franco Mendes, a well known Jewish writer, in giving a biographical sketch of Rabbi Moses Raphael de Aguilar, who had gone to Brazil with Rabbi Isaac Aboab, in 1642.

And it came to pass, in the year 5414 [1654] that the Portuguese came back, and from the Hollanders took their lands by force. And God had compassion on his people, and gave it favor and grace in the eyes of the mighty ruler Barreto, who should be favorably remembered, and he caused it to be proclaimed throughout his army that every one of his soldiers should be careful not to wrong or persecute any of the children of Israel, and that if any should wilfully transgress his command his life would be forfeited. And he gave them a specified time within which they could sell their houses and goods at an adequate price and in the most advantageous manner. And he gave permission to our brethren, initiated into the covenant of Abraham (who numbered more than six hundred souls) to return to our country here. And he commanded that if there were not enough of Hollandish ships in the harbor, as many Portuguese ships within his dominion should be given them until a sufficient number should be obtained. And all our people went down into the sea in sixteen ships, and spread sail, and God led them to their destination to this land, and they came to us in peace, except one ship which the Spaniards

⁴⁶ For a reference to this account, though not giving its details, see Jost, *Geschichte der Israeliten, 1500-1815*, VIII, p. 241; Frankel, *Monatsschrift*, for 1863, XII, p. 324; and George A. Kohut, in *Publications of the American Jewish Historical Society*, No. 3, p. 139, and in Simon Wolf's *The American Jew as Patriot, Soldier and Citizen*, p. 452.

captured on the high seas. And God caused a savior to arise unto them, the captain of a French ship, arrayed for battle, and he rescued them from out of the hands of the outlaws who had done violence to them and oppressed them, and he conducted them until they reached the end of the inhabited earth called New Holland, and from there they came here also in peace, into this our camping ground. And none of them was missing, praised be God.

That New Holland in this account meant New Amsterdam is indicated by the fact that New Amsterdam is so described on a map dated 1667, appearing in Valentine's *History of the City of New York* at page 70, and also as a frontispiece to the first volume of the *Ecclesiastical Records of New York*. Other places known as New Holland were Cape Cod, then an English settlement, which was unlikely to have been the destination of the vessel carrying Dutch or Jewish passengers, and also Australia, which was a place too remote for a ship from the neighborhood of Brazil.

Though Mendes' account speaks of the vessel as carrying Jews it does not absolutely indicate that only Jews were on that vessel. Mendes is spoken of as a careful writer, and his account was apparently based on the terms of the capitulation agreement for the surrender of Recife, and on other sources, then well known, describing the return of the Jews from Brazil. It is the first reference we have to the arrival of the Jews in New Amsterdam, aside from the original records in New York."

"For references to the departure of the Jews from Brazil pursuant to the capitulation agreement and the favorable terms of that agreement, as relates to the Jews, see Basnage, *Annals des Provinces Unies*, à la Hague, 1725, I, p. 362; Southey, *History of Brazil*, London, 1817, II, pp. 240-1; P. M. Netscher, *Les Hollandais au Brésil*, Paris, 1835, p. 103; H. J. Koenen, *Geschiedenis der Joden in Nederland*, Utrecht, 1843, p. 282; I. M. Jost, *Geschichte der Israeliten, 1500-1815*, Berlin, 1828, VIII, p. 241; Isaac DaCosta, *Israel and the Gentiles*, London, 1850, p. 449; E. H. Lindo, *History of the Jews of Spain and Portugal*, London, 1848, p. 346.

Connecting the French vessel mentioned by Mendes as rescuing the Jews from the Spanish pirate, with the vessel bringing the twenty-three Jews to New Amsterdam in 1654, are two facts which appear partly in the Dutch records in New York, only recently (1897) translated as the *Records of New Amsterdam*, and partial extracts from which have hitherto been our source of information regarding the first arrival of the Jews in New York, and partly in manuscript records of New York still unpublished. These two facts are first, that the vessel arriving in New Amsterdam with the Jews in 1654 was commanded and also owned by a Frenchman, and second, that it was a war vessel. Mendes speaks of the captain of a French ship arrayed for battle.

In the third entry in the Dutch records the name of the vessel is so written that it has been read as *St. Catrina*, or the *Catarine* or *Catherine*. This word is not so clearly written in this third entry as to be unambiguous. It is partly rewritten. The letter "h" appears above the first "a" and comparing this change with a like change made in a further record the word appears to have been intended for *Cahrel* or the Dutch of *Charles*. What clearly appears is that in the first record of the name of the vessel and the mention of Jews on it, which has not usually been cited, the name in the original record and also in the recent translation is undoubtedly *St. Charles*.⁴⁸ In the second entry the name no longer appears, the paper being worn away where it occurred. In an agreement by the attorney for the sailors, promising to wait for their pay till word came from Holland, a copy of which is set out in the Appendix, it appears as *St. Cathrie*, but not *Catrine*. The name *St. Charles* also appears in a bill of sale of the vessel which is described as belonging to Captain Symon

⁴⁸ See *Records of New Amsterdam*, I, pp. 240, 241, and MS. Dutch original in City Clerk's office, New York, and a copy in the Appendix.

Felle who apparently had connections with French people.⁴⁹ Felle sold the vessel on November 7, 1654, to James Mills, and the bill of sale has annexed to it a schedule of its belongings, in which the vessel is called the *St. Charles*. In both bill and schedule it is described as a Frigate.⁵⁰ In the schedule the fact appears that the *St. Charles* carried five iron guns, thus stamping its character as a war vessel or privateer.⁵¹

Felle appears in the translated records later as having to do with the Jews, as he was present on April 13, 1656, at Abraham de Lucena's store or cellar during a dispute between Jacob Barsimson and Isaac Israel.⁵² The Israel family was on the *St. Charles* in 1654, as appears from the records, copied in the Appendix.

The record also shows that when the Jews arrived in 1654 Jacques de la Motthe, who is spoken of as the Master of the vessel and not as its captain or owner, presented a petition

⁴⁹ J. H. Innes, in *New Amsterdam and Its People*, N. Y., 1902, p. 150, describes Felle as a native of Dieppe, Normandy. According to the old records, Felle was sued by François la Marquies in October, 1654, to compel security for a draft drawn in April, 1654, by Captain Thomas Dandamie or Dandurne, who had purchased the *St. Charles* from Marquies and given a draft payable at some place in France, and afterwards sold the vessel to Felle. Dandamie having died, Felle, as his successor, was asked to secure the draft or make its payment a mortgage on the barque. See *Records of New Amsterdam*, I, p. 249, and MS. volume in office of City Clerk, N. Y., entitled "Powers of Attorney, &c., 1651-1666." Translation, p. 97.

⁵⁰ See MS. volume, "Powers of Attorney," &c., *supra*, p. 91.

⁵¹ The schedule says: "The Frigate *St. Charles* belonging to Captain Symon Felle is equipped with her running and standing rigging, as she lies at present [Nov. 7, 1654] in the roadstead, and 5 iron guns, 2 main sails, 2 bonnets, 2 foresails, 2 foretop sails, one foretop sail, 1 sprit sail, 2 anchors and cables, 1 copper kettle and iron pot, 13 water casks, 10 sweeps to the Frigate, 2 compasses, 1 red silk flag, 1 white pennant, 1 ditto, ½ white and blue."

⁵² *Records of New Amsterdam*, II, p. 80.

to the court demanding payment for bringing the Jews in, and this petition is described as having been written in French.⁵³ His name is also indicative of a French origin, and his being on the war vessel at the time mentioned by Mendes strengthens, with the other facts appearing, the conclusion that it was the same vessel that was described by Mendes.

What, by implication, is apparently a corroboration of Mendes' reference to the capture of the Dutch vessel by a pirate appears in a publication, already cited, narrating events occurring during its writer's travels at the period we are considering, and referring to the fact that pirates hovered about Recife when the Jews left there. This speaks of a pirate at Barbados about March or April, 1654, with a barque or vessel he had captured from the Dutch near Recife, and who, with his crew, designated as robbers, was ordered to retire from the island.⁵⁴

The Jews having, according to the capitulation agreement, three months' time after January 25, 1654 within which to leave Brazil, would have had until near May to take their departure. The voyage, with its intermediate stoppages caused by their capture by the Spanish pirate ship and by delays at ports for supplies, could readily have taken until the latter part of August or the first part of September.

Another fact also appears to show that the *St. Charles* came from Brazil, as also did the vessel in Mendes' account. This is the presence on board, as appears from the records, of Netherlanders who came over with the Jews. Among these Netherlanders was Domine Johannes Theodorus Polheymus who came from Itamaraca, also known as Tamarca or Tamarica, an island close to Recife, Brazil, and who is spoken of as being on the same ship that brought in the Jews in Sep-

⁵³ *Id.*, I, p. 240, and in Appendix.

⁵⁴ See A. Biet, *Voyage de la France Equinoxiale*, etc., *supra*, pp. 272-3. This vessel, however, is not suggested as being the one referred to by Mendes.

tember, 1654.⁵⁵ This last reference to Polheymus, though already printed in the *Publications of the American Jewish Historical Society*, is, with additions strengthening the conclusions herein drawn, included in the Appendix for better reference in connection with this paper.

There is a reference to Domine Polheymus, or Polhemus as the name is later spelled, having gone through "many difficulties" before reaching New Amsterdam, and an intimation that he was on his way to Holland where his wife was awaiting him, or who reached there before him on another ship, thus inferentially corroborating the account of the piratical capture and his detention with the Jews at some port on the way.⁵⁶ The language used in the letter of March 18, 1655, speaking of him, is: "Meanwhile God led the Domine from Brazil over the Carribean Islands to New Amsterdam." This occurs after saying that the church at Midwout on Long Island was without a minister and was awaiting one to be sent by the Directors from Holland, and shows that he did not start out from Brazil to come to New Netherland.⁵⁷

Though the record speaks of the Jews as having been brought from the West Indies,⁵⁸ this is not conclusive against their having come from Brazil which was also known as part of the West Indies.⁵⁹ The suggestion of the translator of the Dutch *Records of New Amsterdam* that the name appearing in one of the court proceedings, under date of September 14, 1654,⁶⁰ as Gamoniké meant Jamaica, one of the West India

⁵⁵ *Records of New Amsterdam*, I, p. 240, and in Appendix. The record says of de la Motthe: "He verbally declares that the Netherlanders who came over with them [the Jews] are not included in the contract" [for transportation]. See also *Ecclesiastical Records of New York*, I, pp. 330, 335.

⁵⁶ *Id.*, I, p. 339.

⁵⁷ *Id.*, p. 334.

⁵⁸ *Records of N. A.*, I, p. 249.

⁵⁹ See *Ecclesiastical Records of New York*, I, pp. 191, 278, 297, 298.

⁶⁰ *Rec. of N. A.*, I, p. 242, and in Appendix.

Islands, is not borne out by any reference to such a spelling of Jamaica in any of the languages then currently used by travellers or writers.⁶¹ Probably what was meant is Tamarica or Tamarca. The spelling also appears as Tamariké.

The account relating to the first arrivals indicates two different sets of Jews, one that came with de la Motthe and Polheymus,⁶² the latter of whom came from the island of Tamarca, Brazil, where Jews were at that period,⁶³ and which was not far from Recife, and the other that came with Asser Levy and Ricke Nounes,⁶⁴ who were part of the number brought up by the crew. The court in its decision on the claim for transportation treated them all as jointly liable for the cost. They were also all regarded later, in 1655, when the Burgomasters passed their resolution about their departure,

⁶¹ Exactly where Gamoniké was does not appear. The nearest approximation the writer has been able to find to the name is that of a river described as Camonique, which is spoken of as having Flemish or Dutch inhabitants along its banks and as flowing into the Surinam River, the town being about twenty-five leagues higher up. See A. Biet, *Voyage de la France Equinoxiale, supra*, p. 260. This same place is mentioned in Harris's *Voyages, &c.*, London, 1705, II, p. 252, as Kamomioque in 1666. It is possible that some Jews were then in that neighborhood, and among these were Asser Levy and Ricke Nounes, mentioned in the *Records of New Amsterdam* as among the new arrivals in 1654, and that they were taken on board the ship which carried Polhemus and the Jews. The region around Surinam was part of Guiana, and is described in official Dutch documents as in the West Indies. See *Publications of the American Jewish Historical Society*, No. 16, p. 183. Jews were in Cayenne, not far from Surinam, about 1656, and probably before, and are claimed to have been in Surinam from 1650 on when the English took possession. *Id.*, pp. 97-101.

⁶² *Rec. of New Amsterdam*, I, p. 240, and *Ecclesiastical Records*, I, pp. 330, 335.

⁶³ *Publications of the American Jewish Historical Society*, No. 3, pp. 16, 117, and du Tertre, *Histoire Générale des Ant-Isles, supra*, I, pp. 460-2.

⁶⁴ *Rec. of N. A.*, I, pp. 242, 249, 254.

as from the West Indies, though those coming in with Polheymus were known as coming from Tamarca in Brazil.

There can hardly be any doubt also that Polheymus and the Jews stopped at Martinique on their way up to New Amsterdam. This was one of the Carribean islands, to which reference is made in the letter of Megapolensis already referred to. This may possibly also account for the Jews being spoken of as from the West Indies. Du Tertre⁶⁵ speaks of a ship from Tamarca with Netherlanders and Jews stopping at Martinique after the surrender of Recife, and also mentions several Dutch vessels from Tamarca, which seems to have been the point of departure for vessels, and speaks of frigates with Dutch and Jews coming later from the same place.⁶⁶

The Cape St. Anthony mentioned in the *Records of New Amsterdam* as the place from which the twenty-three Jews were brought by de la Motthe is claimed to have been the cape of that name in Cuba. The arguments advanced in support of that theory by a writer in an earlier volume of these *Publications* and before the knowledge of the new data presented herein⁶⁷ are quite plausible and possibly consistent with the fact, except as otherwise herein pointed out, but are based to a great extent on the theory that the Jews came from or via Jamaica, but without any evidence of their presence there as a recognized body, in 1654. The name Gamoniké is accepted as that of Jamaica, though this has not been proven as correct. They are also based on the fact that other records near the period in question speak of Cape St. Anthony in Cuba in connection with matters in New Amsterdam, and on the claim that that cape was so prominent that no other cape of the same name could have been meant. It is also

⁶⁵ *Histoire Générale, supra*, I, pp. 460-2.

⁶⁶ *Id.*

⁶⁷ Leon Hühner, "Whence Came the First Jewish Settlers of New York," *Publications of the American Jewish Historical Society*, No. 9, pp. 75 et seq.

asserted that Cape St. Anthony near Bahia could not have been meant, as the Jews, it is urged, would not have resided there because of the Inquisition.

Regarding these arguments it may be said that Cape St. Anthony is not spoken of in the record in connection with Gamoniké or the West Indies, though one of the further entries speaks of the crew bringing in the Jews from the West Indies, which is only referred to as a general term, and may have been intended also to include parts of Brazil or the region around Guiana, both also known, as shown, as in the West Indies. West India islands are not spoken of in the records, and if the Jews came from the cape in Cuba the reference would no doubt have been made to them as from that island. The authorities cited in support of the theory of the Cuban cape generally mention Cuba in connection with the cape, while no such mention appears in the records we are considering. Just before the Jews arrived, the Dutch possessions in Brazil were very much in the public eye in connection with the struggle with the Portuguese, and a reference to Cape St. Anthony near Bahia could very well have been understood by the Dutch, in speaking of the Jews known to have come from Brazil, as referring to the Brazilian cape. This cape is shown prominently on maps of the period, both of the whole of South America and also of Brazil.⁶⁸

The Dutch had attempted to wrest Bahia from the Portuguese and were therefore familiar with the Cape St. Anthony near there. It was then one of the prominent points on the coast and must have been well known at the time to navigators.

That Jews were in Bahia at this time, notwithstanding the existence of the Inquisition, is shown by a reference to them

⁶⁸ See Caspar Barlaeus, *Brazilianische Geschichte*, Cleve, 1659, map facing p. 568; Blaeu's *Atlas*, Amsterdam, 1650 and 1658, and Joannis Jansonii, *Atlas Minor*, 1648, and *Atlas Major*, 1657-61, Vol. VIII. All at Lenox Library.

as then there and their joining Aboab and others on the departure from Brazil, in 1654.⁶⁹

The argument, therefore, against the probability of their residing in Bahia, or against the probability of their leaving that place, in view of the existence there of the Inquisition, is not wholly tenable. In addition, it should be noted that, under the terms of the capitulation agreement, the Jews were promised safe conduct, and even if not theretofore openly professing their religion, could acknowledge themselves and leave the country, from Bahia or elsewhere.

Part of Recife was called St. Anthony. There was a fort of that name there.^{69a} The word "Recife" in Portuguese means "reef." An old writer speaks of the passageway of the Recife of St. Anthony.^{69b} Possibly this is what was meant by de la Mothe in speaking of Cape St. Anthony. A reef, like a cape, is also a projection of land. Jews, as stated, were in Recife.

Another fact strongly militating against the Cape St. Anthony being the one in Cuba, is the charge made for the carriage of the twenty-three people to New Amsterdam. This, according to the record, was 2,500 guilders.⁷⁰ We have also in another record of the same period, already quoted at the beginning of this paper, a memorandum of a charge of only thirty-six guilders a person for freight and board from Holland, a much longer distance. The twenty-three included women and children, and the charge would naturally be less for the children and probably for the women. At the rate of thirty-six guilders each, even without a reduction for children, the charge would not have amounted to 900 guilders in all,

⁶⁹ See *Publications of the American Jewish Historical Society*, No. 2, p. 75; Kayserling, *Die Juden in Portugal*, p. 296; Rev. Dr. Marcus Jastrow, in *Young Israel*, N. Y., 1871, Vol. I, p. 211.

^{69a} See *Accoord van Brasilien*, *supra*.

^{69b} Pierre Moreau, *Histoire des Derniers Troubles du Brésil*, Paris, 1651, p. 5. At Lenox Library.

⁷⁰ *Records of New Amsterdam*, I, p. 240, and Appendix I.

instead of 2,500, a fair charge for the longer voyage from Cape St. Anthony in Brazil. The difference would not have been charged for the carriage of the goods, as their value, judging from the amount realized at the sale, did not, by several hundred guilders, equal the amount still due after a partial payment of 900 guilders made before arrival. It is not against the probabilities that the Spanish pirate's prize was taken either to the Cape St. Anthony near Bahia, or was captured near Recife of St. Anthony, and that the Jews were at one of these places rescued by the French privateer or frigate and the contract made for their carriage to New Amsterdam, which was known as a Dutch settlement and to which they and the Netherlanders with them would naturally have desired to go if their rescuer was not prepared to go to Holland. As the charge would have been an excessive one from the Cuban cape, it would no doubt have been urged as a defence despite the contract, as being made under duress.

The printed translation of the letter of Domine Megapolensis to the Classis of Amsterdam, dated March 18, 1655, appearing in the *Ecclesiastical Records of New York*, speaks of the newly arrived Jews being refused assistance by the Jewish merchants and that the deaconry was compelled to help them. Even as the letter is printed in translated form the language is such that a second reading, in the light of the facts presented in this paper, gives a different aspect to the statements than that which strikes a reader at a first glance. This new view is that the help was extended by the deaconry to the Jews before the arrival of the few who came in the spring, namely, Dandrada, de Ferera and de Lucena, and that there were no Jews other than Barsimson here to give help when the new-comers arrived. Nowhere does it appear that there were many Jews in New Amsterdam before the twenty-three arrived. We know of only one, Barsimson. Stuyvesant's letter of September 22, 1654, almost proves

that there were none, and if there had been many and they were wealthy we can reasonably assume that from the very nature of things the Burgomasters and Schepens would have imposed upon them the care of their brethren, or that their brethren themselves would, for their own good name, have provided means to prevent them from becoming a public charge. It was the fear that they would become a charge that led to Stuyvesant's protest, acting upon the advice of the deaconry, and not alone the fact that they were Jews. Coming to New Amsterdam under the circumstances as they did, with other Netherlands, or practically forced to come here, they had a right to expect to be supported, if without means, and without many or any of their coreligionists in the country, until they could hear from their friends in Holland. That they had no one to help them in New Amsterdam is shown by the fact that they were given the opportunity soon after their arrival to write to Holland for a remittance, and that proceedings against them on the claim of the crew for transportation was suspended until word could come from abroad.⁷¹ As the Jews considered themselves Dutch subjects, having been so treated in Brazil and even in Holland whence many came, they were entitled to ask for support from the authorities in New Amsterdam in the absence of provision by their own people. It certainly could not have been expected that Barsimson should support twenty-three people during the winter, or even a lesser number who may possibly have remained there at the time, seeing that his own passage to New Amsterdam had not been paid for when he left Holland. The statement in the letter of Megapolensis that "it would have been proper that they should have been supported by their own people," as given in the translation, undoubtedly refers to the Jews of Holland, who could not have been heard from so quickly and who probably did not hear of the

⁷¹ *Rec. of N. A.*, I, p. 259, and in Appendix.

arrival until many months later. The petition of the Holland Jews, already set out, also shows that they had been helping their brethren driven from Brazil, and that, if aware of the plight of those in New Amsterdam, they would not have refused necessary assistance.

The reference in the printed translation to Megapolensis directing the new arrivals to the Jewish merchants and that these refused to lend them even a few stivers, is not borne out by a comparison with the Dutch original. Through the courtesy of Rev. Dr. E. T. Corwin, the editor of the *Ecclesiastical Records of New York*, herein cited, who, however, did not make the translation of this particular letter but stated to the writer that he accepted the one made over fifty years ago, found by him among the archives of his church, the present writer was afforded the opportunity of examining at the Sage Library in New Brunswick, New Jersey, where the archives of the General Synod of the Reformed Dutch Church in America are kept, the Dutch original of the letter of Megapolensis, and found that the word translated as "merchants" should have been translated "merchant," and that the word "they" following and referring thereto should have been translated "he." The original is clearly written "koopman" and "hij." The error arose through a misreading. The word "koopman" was originally written "kooplieden," meaning "merchants," and the last part of it, "lieden," the plural form, was struck out and "man," the singular, written above, in the same handwriting, showing that the writer of the letter found he had erroneously written merchants instead of merchant. The word "hij" or "he" was not altered. In other particulars, slight, though unimportant variations from the original exist in the translation, and it has been deemed well to give in the Appendix a revised version of the parts relating to the Jews, adding a portion of the Dutch as a foot note, for purposes of comparison. A photograph of the whole letter has been filed with the American

Jewish Historical Society. The new reading therefore makes the statement appear that when Megapolensis referred the newcomers to the Jewish merchant they said he would not lend them a single stiver. There is no statement as to how many of the twenty-three were refused, and, as already pointed out, Barsimson, apparently the only Jew then in New Amsterdam beside the twenty-three, was not in a position to help, being himself poor and certainly not with means to support twenty-three. Those mentioned as coming in the previous summer are referred to simply as coming in order to trade and not to reside in the city. Dandrada, de Lucena and de Ferera, according to the records, had only arrived about the end of February, Joseph d'Acosta and Jacob Cohen Henriques coming later, and the help of the deaconry had already been extended before the arrival of the first three. So that the reference to the refusal to lend a stiver could not have been to any of those named, and we have no mention of other merchants in a position to help. We can conclude that there was considerable exaggeration in the statement, and that it was made for effect to emphasize the charity extended to the Jews by the deaconry, the overseers of the poor, during the winter months when no other means of assistance was at hand. The direction in the letter of the Holland Directors that the Jews could live and trade in the new country, provided the poor among them should be taken care of by themselves, following here also the language of the petitioners, was intended as an answer to Stuyvesant's remark as to the fear that the deaconry would be obliged to take them under their charge, and was not made in view of their outlays for that purpose. It was intended to relieve the deaconry of that burden. How well the Jews have observed the condition ever since, all the world knows."²

²The writer endeavored to ascertain the whereabouts of the deacons' records for 1654 and 1655 showing the payments mentioned in Megapolensis' letter, so as to thus get at the names of

Solomon Pietersen, described as a Jew, is noted in the court proceedings at the first hearing in September, 1654, as speaking for the Jews. In the original record the name appears as Pieters, and in further entries also as Pieters and Piers. He was apparently among the Jews who came on the *St. Charles* and familiar with the facts in connection with their number and payments made by them on account of the freight charge. He later represented Ricke Nunes in her suit against Asser Levy, and also acted as spokesman for the Jews in obtaining an extension of time from the sailors on their claim. He does not appear again after this, unless he was identical with Solomon Pietersen La Chair, the notary, who apparently was not a Jew.

A short sketch of some of the lawsuits and of other matters in which the Jews are mentioned in the old records of New York, and which have not heretofore been referred to or commented upon, will conclude this paper. These records show, among other things, the activity of the Jews in the importation of goods from abroad and in trading in the colony, and give point to the reference to their value for those purposes in a young colony, made by the petitioners for their settlement here.

It will be noticed that the petition of April 20, 1657, relating to burgher certificates, being the last petition showing a united action by the Jews in the colony, is not signed by David de Ferera who had signed a number of the other petitions and who was among the first of the merchants

the Jewish passengers on the *St. Charles*. An examination for this purpose was made on his behalf by Rev. Dr. E. T. Corwin, already mentioned (to whom thanks are due for many courtesies), of the old records extant among the archives of the Treasurer of the Collegiate Dutch Reformed Church in America, where such records would be, if preserved, and it was found that the records of payments of this nature do not exist prior to 1673-4, when the Dutch recaptured New York. Compare *supra*, p. 26.

arriving in the spring of 1655. In 1657 he had already probably left New Amsterdam, though he appears there some time later after being mentioned as at South River. Just previous to the receipt of the West India Company's letter of June 14, 1656, which no doubt arrived in the latter part of July or early in August, de Ferera had been subjected to great indignities because of his alleged discourteous treatment of a bailiff under Schout Nicasius de Sille and of a violation, through ignorance, of a technical point of law. For this he had been imprisoned under a charge of contempt of justice. Many pages of the court minutes in the *Records of New Amsterdam* and also of the manuscript records at Albany are devoted to the proceedings in the case. All the documents in it, except the answer of de Ferera to the complaint against him, in which he protested his innocence, are given in full in the records, indicating that the case was considered of great importance. These records are set out in the Appendix hereto.⁷³

⁷³ DeFerera had commenced suit on October 18, 1655, against Adrian Keyser for the payment of a debt. After many hearings and postponements the debt was ordered paid, and deFerera authorized on February 24, 1656, to dispose of certain of the defendant's goods held as security. Before a sale could be made another creditor of Keyser appeared, and on March 15, 1656, demanded the right to take possession of the goods on payment of deFerera's claim. DeFerera was then ordered to deliver the goods upon payment in beaver skins, but a dispute arising as to quality he demanded payment in zeewant, then current as money. The court then, on March 19, directed a deposit of the beavers with the bailiff, Dirck van Schelluyne, and ordered deFerera to deliver the goods to him and receive the skins. Complying with this order the goods were delivered at the bailiff's house in the latter's absence elsewhere on business, to which place deFerera repaired and requested payment. This the bailiff said he would make the following day, though the goods had been delivered to him and he had the beavers in his possession for the purpose of satisfying the claim. This was not satisfactory to deFerera, who no doubt had in mind the long delay to which he had already

No other case is reported in such full detail in the minutes, and the record impliedly shows the prejudice of the inferior magistrates against the Jews, as intimated in Stuyvesant's first letter, and the lengths it led them while acting as judges. To the credit of Stuyvesant, who did not hear the case in the first instance, it should be said that he did not coincide with

been subjected, and the probable further delay if the goods were left unpaid for, and he thereupon called again at the bailiff's house, with a cart, and notwithstanding the bailiff's admonition and protest removed the goods he had left, which were all in a chest as pledged to him originally as security. The bailiff thereupon lodged a complaint against deFerera and the court ordered the goods taken away to be returned. The Schout, Nicasius deSille, then came in and made a new complaint, claiming that deFerera, who could not speak Dutch, had used hasty words to the bailiff in Hebrew in the presence of those who understood the language, and for this and the refusal to leave the goods without immediate payment, caused him to be haled before the Burgomasters and Schepens on July 3 for contempt of justice. Bail was refused, though offered by d'Acosta, and at the instance of the Schout he was kept in durance vile for nearly a month, being released only towards the end of July. He had appealed to the Director General and Council after various hearings before the Burgomasters and Schepens sitting as the Inferior Court of Justice, denying any intention of offense, and afterwards, probably on the advice of d'Acosta, withdrawing his appeal, claiming that, if in fault, the fault was committed through ignorance of the Dutch laws, customs and language, agreeing not to prosecute his appeal, but to place himself and his poor condition, as he expressed it, at the merciful discretion and commiseration of the Council and Director, requesting them "to remit the all too heavily imposed fine, or at least to lighten it to such an extent that he could bear it and consequently be able to be discharged from his long incarceration." This resulted in an arbitration ordered by Stuyvesant on the following day, when the arbitrators met and decided upon their award imposing a bearable fine. See full record in the Appendix. For the proceedings in the suit of de Ferera against Adrian Keyser, see *Records of New Amsterdam*, I, pp. 376, 385; II, pp. 22, 32, 38, 42, 97.

their views. On an appeal to him by the defendant after a severe decision against him, he ordered an immediate submission of the whole matter to arbitration, as the most satisfactory solution of the controversy which no doubt then commanded much attention. After his long imprisonment in the city jail, de Ferera was willing to enter into this arrangement, with Joseph d'Acosta as his representative. It probably needed all the influence of d'Acosta, one of the principal shareholders of the Dutch West India Company, who acted as interpreter in the case, de Ferera not understanding Dutch, and no doubt also the fear of a reprimand from the Directors abroad, to bring about the settlement by arbitration. By this de Ferera was compelled to pay about 180 guilders which included costs and other expenses, to be relieved from his further imprisonment and obtain a remission of the fine of 800 guilders and costs imposed upon him, the skins, as a sop, being ordered to be delivered to him, and the rest of the Schout's demands being dismissed. The Schout, although the alleged contempt had not been committed in his presence or against his office directly, had insisted upon the extreme penalty, fine, imprisonment, whipping at a stake, and banishment, for what seems to us a comparatively trivial offense in a matter involving only five beaver skins of the value of a few guilders and after the court had originally ordered a retaking of the goods removed by de Ferera, which would naturally seem to have ended the case. It is curious to read of the votes given by each of the Burgomasters and the several Schepens who sat at the hearings, and how they differed as to the degree of punishment while all but one agreed as to some penalty, and of their proposed division of the fine between the Schout, the poor and the city. Judging from his statement that he was ignorant of Dutch customs, laws and language, and also from his name, de Ferera probably came from the city of Ferera in Italy.

After the settlement, de Ferera apparently went to the

South River, as we find mention of him in various lawsuits and agreements in Maryland records. In one of these a note is made that, shortly after the events above mentioned, he had received seven months' medical attendance at the hands of Dr. Jacob Lumbrozo, a Jewish physician, who probably knew of him in New Amsterdam.⁷⁴

He appears again in the *Records of New Amsterdam* under date of June, 1658, in a suit relating to tobacco imported from Virginia,⁷⁵ and again on September 2, 1659, also in connection with the sale of some tobacco.⁷⁶

De Ferera, as already shown, was in New Amsterdam in March, 1655, when he hired a house in Pearl Street from Harman Douwes or Douwessen and Claes Jansen Ruijter's

⁷⁴ *Publications of the American Jewish Historical Society*, No. 1, p. 28, citing *Records of the Provincial Court, Maryland, 1658-1662* (MS.), fol. 136. See also *Archives of Maryland, Provincial Court, 1649/1650-1657*, pp. 473, 475, 478, 480, 483, 491, 510, 511, containing entries mentioning deFerera between January 13, 1657, and May 18, 1657. In the last item, a bill of sale by deFerera, Jacob Lumbrozo appears as a witness. This witness has been treated of by Dr. J. H. Hollander in No. 1 of the *Publications of the American Jewish Historical Society*, pp. 25 *et seq.* Some doubt was expressed as to deFerera being a Jew, as he is not mentioned as such in the Maryland records. His mention in the New Amsterdam records fixes his identity with the one of that name in Maryland at about the same period. The South River of New Netherland was in the neighborhood of Maryland, and in the records of the *Provincial Court, supra*, p. 293, it is spoken of in September, 1653, as in "Annarundell County." The Lumbrozo treated of by Dr. Hollander possibly came from New Amsterdam, and was presumably among the Jews who came on the *St. Charles* in September, 1654. On that ship, as appears from the records, reprinted in the Appendix, was a Moses Ambrosius, described as one of the principal debtors held for payment of the Master's claim for freight. The name Ambrosius was possibly a misspelling for or was misunderstood by the scrivener in copying the name of Lumbrosio or Lumbroso.

⁷⁵ *Rec. of N. A.*, II, p. 401.

⁷⁶ *Id.*, III, p. 34.

wife Pietertje Jans. The lease was dated April 15, 1655, but the term began on March 8 of that year. Under it he deposited with the lessors 600 guilders as security for the rent, 400 of which was repayable at the expiration of six months after the date of the lease, and the remainder was to be applied to pay the rent for one year. On June 26, 1656, he is noted in the records as suing the lessors for the return of the 400 guilders, in elk hides, in accordance with the terms of the lease, which the defendants claimed they could not then supply. They offered zeewant which de Ferera declined to accept, probably because of its lower marketable value. The defendants were ordered to pay within three weeks, according to their obligation." This case was determined just before the commencement of the contempt proceedings against him.

He also acted as agent for Moses da Silva, a merchant of Amsterdam, a copy of whose petition to the Holland Directors, taken from the Albany archives, dated August, 1656, but referring to events prior to May, 1655, is set out in the Appendix. It related to the failure to properly deliver certain consigned goods, which had involved de Ferera in a lawsuit against Peter Dircksen Waterhont, the skipper of the *New Amsterdam* bringing them to New Netherland.¹³

A letter of the Holland Directors to Stuyvesant, dated November 16, 1656, enclosing a copy of da Silva's petition, is also given in the Appendix. It directs the carrying out of the judgment obtained in da Silva's favor against the fiscal van Tienhoven, to whose official custody the goods had been wrongly delivered at the Company's warehouse. He had failed to comply with the judgment recovered on da Silva's behalf. Van Tienhoven was dismissed from office in disgrace and later

¹³ *Id.*, II, pp. 118, 122.

¹⁴ See also *Rec. of N. A.*, I, p. 376, and II, p. 13, as to the Waterhont suit, and, on appeal, *Cal. of N. Y. Hist. MSS.*, Dutch, pp. 157, 158, annulling an attachment against deFerera.

disappeared. He is the same man who is noted early in this paper as bringing before the Burgomasters and Schepens the resolution requiring the Jews to leave the colony.

Abraham de Lucena appears in the records under date of April 19, 1655, in a suit with Samuel Scarlett involving the expense of weighing tobacco purchased by him.⁷⁹ On May 5 of the same year he appears with David de Ferera and Salvador Dandrada in another suit relating to a dispute with the skipper of the *Great Christopher* as to the payment of freight on goods imported from Holland, de Lucena also claiming that part of his goods was lost or stolen.⁸⁰ A reference to him under date of March 1, 1655, in connection with keeping open store during the sermon has already been given. In addition to other references to him he appears in 1656 as the lessee of Rutger Jacobsen's house.⁸¹ A mention of him in connection with the same house appears under date of January 17, 1662.⁸² Under date of March 20, 1656, he is mentioned as engaged again in a suit with Samuel Scarlett regarding the weight and quality of certain hides he had purchased, the decision being against him. In June, 1660, he appears in a suit against Romeyn Serveyn to recover a debt, and at the same time to defend his wife's honor which had been aspersed by the defendant. On the order of the court the defendant retracted his slanderous remarks.⁸³ Under date of November 17, 1662, his name occurs for the last time in a record stating that he was being pressed for payment for his burgher right

⁷⁹ *Rec. of N. A.*, I, pp. 306-7.

⁸⁰ *Id.*, p. 313.

⁸¹ See MS. volume in City Clerk's office, N. Y., entitled "Mortgages, &c., of New Amsterdam, 1654-1660," p. 43. According to the same record, Jacobsen had acquired the house from Augustyn Heermans, May 11, 1655, and the latter had purchased it in 1651 from Teunis Nyssen, who obtained his title from Gov. Kieft in 1647. This helps to identify its location.

⁸² *Rec. of N. A.*, IV, p. 9.

⁸³ *Id.*, II, pp. 66-67; III, pp. 166, 168.

[for the year]; that he was doing no business, and had come here in order to go to Holland, but would pay if he remained. The Burgomasters agreed to excuse him for the time.⁸⁴

Moses de Lucena, probably a brother, we find in October, 1657, acting as translator of a Spanish document, with Joseph d'Acosta.⁸⁵ In April, 1660, he was complained of for fighting with Jan Jansen of Rotterdam, and both parties were ordered to pay two pounds Flemish as a fine. He claimed that he had only defended himself after being attacked.⁸⁶ He will be mentioned further on as a sworn butcher with Asser Levy in 1660.

Jacob de Lucena, a son or brother of one of the other Lucenas, was in New Amsterdam in 1656. He stated in 1678 that he had then been in the colony upwards of twenty-two years, had done trading for himself for eight years and had served an apprenticeship.⁸⁷

Joseph d'Acosta appears as late as April 13, 1660, in a suit to recover a debt due him,⁸⁸ and a few months later, or on June 30, 1660, was authorized to proceed to the recovery of a judgment against Jean Adriensen Duyvelant.⁸⁹ Previously he had appeared on August 12, 1658, before the Burgomasters complaining that he and his nation had been abused by Grytie Maas when he presented his account for certain goods sold to her by Jacob Cohen, whose name appears there for the last time in the records. She was compelled to apologize.⁹⁰ In August, 1657, he acted as translator from Spanish into Dutch of a long deposition of Jean Gallardo.^{90a} In this de-

⁸⁴ *Minutes of the Orphanmaster's Court*, N. Y., 1907, II, p. 18.

⁸⁵ *Docs. rel. to Col. Hist. of N. Y.*, II, p. 42.

⁸⁶ *Rec. of N. A.*, III, pp. 158, 163.

⁸⁷ See *Publications of the American Jewish Historical Society*, No. 3, p. 77, citing *Translation of N. Y. Col. MSS.*, VI, p. 85.

⁸⁸ *Rec. of N. A.*, III, pp. 154, 157.

⁸⁹ *Cal. N. Y. Hist. MSS.*, Dutch, p. 214.

⁹⁰ *Rec. of N. A.*, II, pp. 416, 419, 424.

^{90a} *Docs. rel. to Col. Hist. of N. Y.*, II, pp. 35, 39.

position Abraham de Lucena's name is mentioned as a witness to a certain translation. In 1658 he was represented by Asser Levy as his attorney in a suit at Albany, which will be referred to in speaking of Levy.

Jacob Cohen had a long litigation with Peter Montfort and Jan Jansen and Jan Corneilsen, beginning February 28, 1656, for the possession of a canoe purchased by Cohen and claimed by Montfort. The record gives the details of a number of hearings. The defendants' witnesses were unwilling to swear to their testimony, and the minutes stop short of a decision which apparently would have been in Cohen's favor.²¹

Cohen figures in some litigation in January, 1658, relative to shipments of tobacco.²² In the original record mention is made of his wife, though not by name. Previously, on December 23, 1655, he gave a bond with Salvador Dandrada, signing his name Jacob Cohen Henriques, in relation to some seized tobacco about to be sent to Holland.²³ The last mention of him is under date of August 12, 1658, as already stated. There, a reference is made to the fact that he had departed from the colony.

Elias Silva appears as a defendant under date of March 27, 1656, with Jacob Cohen as his interpreter, in a case in which he positively denied the charge against him. The case does not appear to have come to any trial.²⁴ He was probably a brother or son of Moses da Silva, already mentioned.

Jacob Barsimson entered suit against the skipper of the *Peartree*, or his attorney Allard Anthony, for the loss of certain goods he claimed as his property and which had been removed, as he alleged, without his consent, by a fellow-passenger. The court decided in his favor, September 25, 1656,²⁵

²¹ *Rec. of N. A.*, II, pp. 47, 61, 67, 74, 83.

²² *Cal. of N. Y. Hist. MSS.*, Dutch, p. 188.

²³ *Id.*, pp. 156, 157, and *Publications of the American Jewish Historical Society*, No. 2, p. 80.

²⁴ *Rec. of N. A.*, II, p. 76.

²⁵ *Id.*, II, pp. 173-4.

but on an appeal by Anthony to the Director and Council the decision was reversed January 30, 1657, on the ground that no proof existed that the passenger taking the goods did not own the same, both parties having common access to the trunk in which they were contained, and Barsimson's ownership not being established except through his own testimony alone.⁹⁸ He appears on January 29, 1659, to have recovered a judgment against Warner Wessels, which was appealed by the latter to the Director and Council and Barsimson was ordered to appear in its support on March 20. No reference to this case appears in the *Records of New Amsterdam*. It related to a sale of tobacco.⁹⁷

The cases against Jacob Barsimson, under date of June 3, 1658, when, though absent on the return day of the summons to appear in court, no default was allowed to be entered against him "as he was summoned on his Sabbath," have already been noted.⁹⁸ In this connection it may be mentioned that in the grant of liberties and exemption to the Jews in the colony at Pomeroon in the Essequibo district, already referred to, in existence about this period, provision was made in the same line for their protection.⁹⁹

Barsimson is also mentioned in a suit in January, 1656, against Maryn Luyckersen arising from a barter, wherein he delivered twelve pair of shoes and one beaver, for which the defendant was to get for him from the North some butter at the rate of ten pounds for one pair of shoes, and on failure to comply with his agreement suit was brought and judgment given in Barsimson's favor.¹⁰⁰

⁹⁸ *N. Y. Col. MSS.*, VIII, pp. 439-441.

⁹⁷ *N. Y. Col. MSS.*, XVI, Part 4, p. 9. See also Appendix VIII.

⁹⁸ Adrian Keyser against Jacob Barsimson, and Storm Alberzen against Jacob Barsimson, *Rec. of N. A.*, II, pp. 396, 397.

⁹⁹ See *Publications of the American Jewish Historical Society*, No. 16, p. 176, and No. 17, p. 59.

¹⁰⁰ *Rec. of N. A.*, II, pp. 2, 8, 9.

A David Machoro appears under date of July, 1662, as a witness in a case.¹⁰¹ He was no doubt related to the family of that name prominent among the Jews in Brazil, mentioned by Rev. George A. Kohut, citing de Barrios.¹⁰²

Under date of July 24, 1664, mention is made of an Abraham Israel de Pyse, as a Jew, and his son, probably meaning Abraham Israel of the city of Pisa, Italy. They were witnesses in a suit.¹⁰³

Asser Levy represented Joseph d'Acosta as attorney in fact in a suit at Albany in 1658 against a debtor to recover a debt incurred in Brazil, and in answer to the latter's defence that he was compelled to flee the country on its fall Levy showed that payment had been ordered by a judgment of the court in Recife a year prior to the surrender. A decision was accordingly given in his favor. A copy of this record from the MS. volume in the Albany County Clerk's office is given in the

¹⁰¹ See *Minutes of Orphanmaster's Court*, *supra*, II, p. 18.

¹⁰² *Publications of the American Jewish Historical Society*, No. 3, pp. 107, 108.

¹⁰³ *Rec. of N. A.*, V, p. 96.

This man is no doubt identical with Abraham Israel de Pisa or Piso, mentioned as the "gold finding Jew" of Jamaica, in the article on "The Jews in the British West Indies," by Dr. Herbert Friedenwald, in *Publications of the American Jewish Historical Society*, No. 5, pp. 48, 58 and 69. See also *Id.*, pp. 90 and 91. He, with Abraham Cohen of Amsterdam, received letters of denization from Charles II, March 5, 1662-3, and a commission, with Sir William Davidson, to discover and work a gold mine in Jamaica on shares with the King. This commission appears in the British Museum Add. Egerton MSS., No. 2551, fol. 152^b to 158^b, and a copy has been obtained for publication. In the body, the name is always spoken of as Abraham Israel, the words "de Piso" occurring only at the commencement of the document. It is possible he is identical with the Abraham Israel who, as already noted, was on the *St. Charles* in 1654. His appearance in Jamaica in 1663, or even a few years before, is not, however, indicative of his having come from there in 1654.

Appendix. In the same volume at p. 353, is to be found a deposition by Levy, relating to the loss of a number of barrels of brandy, as to which he gave testimony as a witness in a suit. Memoranda of other cases to recover payment of debts brought by him in 1658 appear in the same volume. He also in 1659 represented Abraham Cohen, of Amsterdam, who as already shown, was later a shareholder of the West India Company. A copy of the record of the bond by C. J. Pluivier to Levy as agent for Cohen is given in the Appendix. On this bond a suit was brought in 1662, as appears in *Records of New Amsterdam*, IV, p. 73.

He appears on February 24, 1664, shortly before the surrender of New Amsterdam to the English, as contributing the sum of 100 guilders towards a loan for strengthening the fortifications.¹⁰⁴ He and Jacob Israel are the only Jews whose names are found signed to the oath of allegiance to the English government after the surrender.¹⁰⁵ He appears in the records after 1660 as the only Jewish litigant, being as a rule the plaintiff and suing to recover a debt. His prominence in the Jewish community apparently began only in 1657, the other Jews of before that date, named herein, being the leading merchants. In addition to his trading he also acted as a butcher, being sworn in as such with Moses Lucena and others in October, 1660, when he was excused from slaughtering hogs. The record says these two took the oath which the Jews are accustomed to take.¹⁰⁶ Later, in November, 1662, he, with Egbert Meindersen, asked for an increase of the compensation allowed for the work, and this was granted.¹⁰⁷ He acted in this capacity to enable the Jews to properly observe their dietary laws.

Further references to Asser Levy appear elsewhere in the

¹⁰⁴ *Id.*, V, p. 31.

¹⁰⁵ *Docs. rel. to Col. Hist. of N. Y.*, III, pp. 75, 76.

¹⁰⁶ *Rec. of N. A.*, VII, pp. 258, 261.

¹⁰⁷ *Minutes of Orphanmaster's Court*, *supra*, II, p. 165.

Publications.¹⁰⁸ These bring his history down to his death. One of them makes a reference to a conveyance to him by the widow of Jan Nagle, June 8, 1652, of a house and lot on Hoogh, or Stone Street, running through to South William Street, and in June, 1663, of another house and lot by Wessel Eversen on the same street.¹⁰⁹

The statement in *Publications of the American Jewish Historical Society*, No. 8, pp. 16-17, that besides these two lots Levy acquired additional land on South William Street and two lots which became subsequently the site of the Jewish synagogue on Mill Street is based upon what appears in Daly's *Settlement of the Jews in North America*, p. 32, which inferred that the conveyance from Eversen was the site of the synagogue and which does not specify these as in addition to the Nagle and Eversen lots. The statement therefore that Levy acquired two additional lots requires to be modified. Daly mentions the property acquired as adjacent to that owned by Daniel Joghimsen. This is the property mentioned in the deed from Eversen which refers to the Joghimsen lot. Joghimsen was not a Jew, as suggested by Judge Daly.¹¹⁰

¹⁰⁸ See *Publications of the American Jewish Historical Society*, No. 3, "An Early Ownership of Real Estate in Albany, N. Y., by a Jewish Trader," by Hon. S. W. Rosendale, and *Publications of the American Jewish Historical Society*, No. 8, "Asser Levy, a Noted Jewish Burgher, of New Amsterdam," by Leon Hühner.

¹⁰⁹ See Valentine's *Manual* for 1865, pp. 691 and 701, for description of property, taken from the original records in the City Clerk's office. See also *Manual* for 1857, p. 498, for location of property on reconstructed map and reproduction by H. D. Taylor, in 1897.

¹¹⁰ A further mention of Levy appears in the volume in the City Clerk's office, N. Y., entitled "Mortgages," &c., 1654-1660, p. 84, in connection with a mortgage given to him by Dierckje Hermans, wife of Jan Mertens, of Fort Orange, in the Beaverwyck, dated April 12, 1658, to secure the payment of 176 guilders in beavers, at 8 guilders a beaver skin, for merchandize sold her. Another reference to Levy in 1662 is set out in Appendix XII.

Isaac Mesa or Meza seems to have been engaged in 1657 in trade at the South River.¹¹¹ His appeal from a judgment of the Vice-Director there, as found in the Albany records, together with other papers relating to the case, has been treated of by Dr. A. S. W. Rosenbach, in an earlier volume of the *Publications of the American Jewish Historical Society*.¹¹² The name printed there as Isaiah Mesa should, according to the original Dutch record, be Isaac Mesa. He is no doubt identical with one of the same name who appears in 1669 to have been a member of the Jewish community in Surinam and who in 1677, under the name printed as Mera, was ready to leave that place as a British subject to go to Jamaica.¹¹³

Judicq de Mereda is mentioned as on the *St. Charles* in September, 1654.^{113a} This name, given as J. De Merode, was found by the writer among the MSS. in the Historical Society of Pennsylvania, already referred to, in connection with a resolution of the States-General relating to Brazil matters, under date of February, 1663, in treating of the settlement of disputes with Portugal arising out of the reconquest in 1654.

Joshua Mordekay EnRiques has been mentioned as shipping goods from Curaçao to New Netherland in December, 1656.^{113b} The original record, listed among the *Curaçao Papers* in the *Calendar*, does not confirm this. The document, which is a mixture of Spanish and Portuguese, gives the date as January 1, 1656, and mentions no place nor any other name than EnRiques. It apparently is a list of articles left by EnRiques, without any other indication regarding it.^{113c}

¹¹¹ *Cal. N. Y. Hist. MSS.*, Dutch, p. 186.

¹¹² *Publications of the American Jewish Historical Society*, No. 5, pp. 193-4.

¹¹³ *Id.*, No. 16, p. 145, and No. 6, p. 17.

^{113a} See *Records of New Amsterdam*, I, p. 241, and Appendix I.

^{113b} *Publications of the American Jewish Historical Society*, No. 10, p. 61, citing *MSS. Translation of Dutch Records*, XII, p. 99.

^{113c} See *N. Y. Col. MSS.*, Vol. XVII, p. 37. It is headed: "Memoria Deloque Dexo el sñr josua emordahay em riques el primer

A new name, not heretofore noted or appearing in the printed records, Joseph Frances, a Jewish merchant residing in New Amsterdam about 1660, is taken from the MS. Dutch copy of the letter of the Holland Directors to Stuyvesant, dated April 16, 1663, already quoted from. That letter was not printed in full.¹¹⁴ The reference to Frances reads as follows:

Joseph Frances, Jewish merchant, who has resided there some time has informed us that in the year 1660 he made a sale to the Secretary van Ruyven for account of the Company, payable partly in zeewant and partly in beavers during the business season, and as it has not yet been followed by payment, he therefore asks us to write to your Honors so that he may obtain his payment out of the first receipts there in the country. Which, if it is as he has claimed, it is recommended he be accommodated at the first opportunity.¹¹⁵

The residences occupied by the first Jews in New Amsterdam can be fairly located.¹¹⁶

Salvador Dandrada's house, which Teunis Cray sold him but the sale of which was annulled, was situated at the southwest corner of Broad and Stone Streets.

Joseph d'Acosta's house, which was adjacent to that of Jacob Wolphertsen van Couwenhoven, was situated at the west side of Stone Street, between Pearl and Beaver, and its site is now known as 27 Stone Street.

Dia Del mes De enero De 1656 @," which should be translated as: "List of what was left by Senor Joshua and Mordekay EnRiques the 1st day of the month of January of 1656." See *Publications*, *supra*, No. 10, pp. 48, 67, 68, giving names of other members of EnRiques family, of which probably Jacob Cohen Henriques, already noted, was a member.

¹¹⁴ See *Docs. rel. to Col. Hist. of N. Y.*, XIV, p. 525.

¹¹⁵ *N. Y. Col. MSS.*, XV, p. 12.

¹¹⁶ See Map in Valentine's *Manual*, for 1857, p. 498, reproduced in 1897 by Henry D. Taylor, with present names of streets. See also J. H. Innes, *New Amsterdam and Its People*, *supra*, pp. 82-86, 146-7, and maps, pp. 1, 44, 80, 244, and copies of leases in Appendix.

Abraham de Lucena's house, which belonged to Rutger Jacobsen, who acquired it from Augustyn Heermans, who acquired it from Teunis Nysen, was at the east corner of Pearl and Whitehall Streets.

David de Ferera's residence, which belonged to Claes Jansen Ruyter's wife, was on Pearl Street running through to Bridge Street, between Marketfield or Whitehall Street and the North River.

Asser Levy's property, as already mentioned, was on Stone Street, running through to South William and near Mill Street.

The location of the houses of Jacob Cohen Henriques and Jacob Barsimson does not appear from the records, but probably was close to those of the other Jews.

APPENDIX.

I.

THE ARRIVAL OF THE JEWS IN 1654.—COURT PROCEEDINGS.

(From the *Records of New Amsterdam*, New York, 1897, translated by Berthold Fernow.)

[Vol. I, p. 240.]

Monday, September 7, 1654.

Jacques de la Motthe, Master of the Bark *St. Charles*, by a petition written in French, requests the payment of the freight and board of the Jews whom he brought here from Cape St. Anthony, according to agreement and contract in which each is bound *in solidum*, and that therefore whatever furniture and other property they may have on board his Bark may be publicly sold by order of the Court in payment of their debt. He verbally declares that the Netherlanders, who came over with them, are not included in the contract and have satisfied him. Solomon Pietersen, a Jew, appears in Court and says that nine hundred odd guilders of the 2,500 are paid, and that there are 23 souls, big and little, who must pay equally. The Court having seen the petition and contract order that the Jews shall, within twice 24 hours after date, pay according to contract what they law-

fully owe; and in the meanwhile, the furniture and whatever the petitioner has in his possession shall remain as security, without alienating the same.

[Vol. I, p. 241.]

Thursday, Sept. 10, 1654.

Jacques de la Motthe, Master of the Bark called the [*St. Charles*],* complainant, Contra Divers Jews. Read their [contract]* from which it appears that they owe to the plaintiff *in solidum* a balance of fl. 1,567 for freight and board from Cape St. Anthony to New Netherland. Parties appeared and acknowledgment of the contract being made, it was by the Burgomasters and Schepens declared that the debtors have not legally nor rightfully paid, though they have property sufficient to defray the debt; that they shall first be called upon, and their goods sold for the payment, and if these shall not be sufficient to make up the full sum, then, according to the contract, each one for all *in solidum* shall be called upon until the full amount shall be paid. LaMotthe was accordingly authorized, in case of non-payment within four days after date hereof, to cause to be sold, by public vendue, in presence of the Officer, the goods of Abram Israel and Judicq de Mereda, being the greatest debtors, and these not sufficing he shall proceed, in like manner, with the others to the full acquittance of the debt and no further. Thus done and concluded this 10th September, 1654, in Amsterdam in New Netherland, in the Assembly aforesaid.

[Vol. I, p. 244.]

Extraordinary Meeting, holden on Wednesday the 16th September, 1654, at the City Hall.

Jacques de la Motthe, Master of the Bark called *St. Catrina* [an "h" is written over the first "a"] pltf. contra David Israel and the other Jews, according to their signatures, debts. Touching the balance of the payment of the passage money of the said Jews for which each is bound *in solidum*. Whereas their goods sold thus far by vendue do not amount to the payment of their obligation, it is therefore requested that one or two of the said Jews be taken as principal, which, according to the aforesaid contract or obligation, cannot be refused. Therefore he hath taken David Israel and Moses Ambrosius as principal debtors for the remaining balance, with request that the same be placed in confinement

* Paper worn away.

until the account be paid. The Court having weighed the petition of the pltf. and seen the obligation wherein each is bound *in solidum* for the full payment, have consented to the pltf's request to place the aforesaid persons under civil arrest (namely with the Provost marshal) until they shall have made satisfaction; provided that he, LaMotte, shall provisionally answer for the board which is fixed at sixteen stivers per diem for each prisoner, and it is ordered that for this purpose 40 @ 50 guilders, proceeding from the goods sold, shall remain in the hands of the Secretary, together with the expenses of this Special Court. Done in New Amsterdam in New Netherland.

[Vol. I, p. 252.]

October 12, 1654.

In Court was paid, from the proceeds of the Jews' goods which were sold by order at vendue—

To the Provost Marshal for what David Israel was detained, according to account.....	fl. 12.
Item. For an Extraordinary Session of Court.....	20.

fl. 32.

So that there remains of said money, per cassa.....

fl. 72.

[Vol. I, p. 242.]

September 14, 1654.

Asser Leeven, pltf. *vs.* Ricke Nounes, deft.

Pltf. demands repayment of 8½ pieces of Eight advanced to her at Gamoniké [the original reads "haer vershooten op Gamonike," which Mr. Fernow translated "disbursed on *his* account at Gamoniké [Jamaica]" and fl. 15 for a waistcoat [the Dutch is "borstrok," meaning a woman's or child's waistcoat] and other things delivered to the defendant. Defendant acknowledges five pieces of Eight were delivered [gelevert] at Gamoniké [the Dutch reads "bekent wel 5 st. van Achten op Gamonike geleverd heeft," which Mr. Fernow translated as "Defendant acknowledges to have borrowed five pieces of eight at Gamoniké"] and 7 fl. advanced to her husband, but demands on the other side payment of 12 pieces of Eight disbursed for freight for the plaintiff with other items, making together fl. 41.11, so that, by account, a balance remains due her of fl. 22.5. Plaintiff maintains that the 12 ps. of Eight were not disbursed, but only 10 pieces were guaranteed and not paid, and he is not indebted for the other. [Mr. Fernow

translated "maer alleen voor 10 st. van achten goet gesproocken en niet betaelt, en dat het andere niet schuldich is," as "but goods only ordered to the amount of ten pieces and not paid, and that he is not indebted any more."] The Worshipful Court referred the parties to two arbitrators, Sieur Govert Lockermans and Sieur Johannes dePeyster being appointed as such, to examine the accounts and differences on both sides, and if possible to bring about an agreement; otherwise to deliver into Court their opinion in writing.

[Vol. I, p. 252.]

October 12, 1654.

Solomon Piers, as ag't for Rycke Nunes, pltf. *vs.* Assar Leeven, deft. Deft's first default.

[Vol. I, p. 254.]

October 19, 1654.

Solomon Pietersen, as atty. for Rycke Nounes, pltf. *vs.* Asser Leeven, deft.

Pltf., in his capacity aforesaid, demands payment of fl. 105.18 which Rycke Nounes paid for freight for him from the West Indies with her goods since sold by auction for defendant and others according to acc't. Defendant says that his and the other persons' goods have been sold at vendue, and that he then represented that if his goods were not sold he should pay his freight, as he had money belonging to him. He now claims that he is not bound to pay, and also that he is unable. Parties having been heard, the Court condemns deft. Assar Leeven in the said sum of fl. 105.18, balance of freight, which he owes Ricke Nounes whose goods were sold for the same, over and above her own debt; or to satisfy her Atty. within 14 days from date.

[Vol. I, p. 249.]

October 5, 1654.

Jan Martyn pltf. *vs.* Assar Leeven, deft. Pltf. as Attorney and agent of the Sailors who brought the Jews here from the West Indies, demands from deft. payment of f. 106. still remaining due. Deft. says that all his goods were sold by auction, and he is not bound to pay any more, inasmuch as payment for his freight was offered before the sale on condition that his goods be not sold. The court persists in its previous decision that the prisoners who were taken as principals be held responsible also for the remainder of the payment.

[Vol. I, p. 259.]

October 26, 1654.

Solomon Pieters appeared in Court, and exhibited a declaration from the Attorney of the Sailors, relative to the balance of the freight of the Jews, promising to wait until the arrival of the ship from *Patria*. Wherefore he requests to receive the moneys still in the Secretary's hands for Rycke Nounes whose goods were sold, over and above her own freight-debt, in order to obtain from that money some support for her. Whereupon was endorsed: Petitioner Solomon Pieters as Attorney was permitted to take, under security, the monies in the Secretary's hands.

(*MS. Translation of Dutch Records*, entitled "Powers of Attorney, Acknowledgments, Indentures of Apprenticeship, Inventories, Deeds, &c., 1651-1656," pp. 80-81, in office of City Clerk, New York, corrected after comparison with the Dutch original in the volume in the same office, entitled "Burgomasters & Schepens, 1653 to 1675," No. 1.)

I, the undersigned, as representative of the common sailors of the barque called the *St. Cathrie* [should have been *St. Cahrel*], touching the balance of the freight of the Jews they brought hither from the West Indies, there being still due a balance of four hundred and ninety-five guilders, hereby, at the request of [Solomon Piet]ers, attorney for Ricke Nounes, [on] the promise made by said Jews to pay by the next coming ships sailing from *Patria*, they having written about the same by the ships sailing for *Patria*, declare that I have promised them to await payment the aforesaid time, and hereby promise meanwhile not in the least to molest or trouble the said Jews who shall remain here, with regard to the pay aforesaid, but to wait the aforesaid time until the answer to their letters be received by the first ship.

In witness I have subscribed these presents in the quality aforesaid this 21st October, 1654. New Amsterdam in New Netherland.

This is the mark of

(X)

Witnesses

This is the X mark of

PIETER JACOBSEN,

Capt. Lieutenant, made by himself.

ISAAC KIP.

To my knowledge,

JACOB KIP, Secretary.

JAN MARTYN

made by himself

II.

EXTRACT FROM LETTER OF REV. JOHN MEGAPOLENSIS, DATED AMSTERDAM, IN NEW NETHERLAND, THE 18TH MARCH, 1655,
TO THE CLASSIS OF AMSTERDAM.*

We have cause to be grateful to the Lords Directors and to your Reverences for the care and trouble taken to procure for the Dutch on Long Island a good clergyman, even though it has not yet resulted in anything. Meanwhile, God has led Domine Joannes Polhemius from Brazil, over the Carribean Islands, to this place. He has for the present gone to Long Island, to a village called Midwout . . . Last summer some Jews came here from Holland, in order to trade. Afterwards some Jews, poor and healthy, also came here on the same ship with D: Polheijmis. It would have been proper that these had been supported by their own nation, but they have been at our charge, so that we have had to spend several hundred guilders for their support. They came several times to my house, weeping and bewailing their

* From translation in *Ecclesiastical Records of New York*, Albany, N. Y., 1901, Vol. I, pp. 334-6, as revised after comparison with the original letter among the archives of the General Synod of the Reformed Dutch Church in America, at the Sage Library, New Brunswick, N. J., examined by the writer through the courtesy of Rev. Dr. E. T. Corwin. The part relating to the presence of the Jews in New Amsterdam reads in the original Dutch as follows, and is here given for purposes of comparison with the official translation:

“Voorleden Soomer sijn alhier eenigen joden van Holt gecoomen, om coophandel te drijven, naaderhant sijnder oock op een en t selve schip met D: Polheijmis eenige Joden caal en gesont alhier gecoomen. Het hadde wel betaamt dat desen hadden onderhouden worden van haar eygen natie, doch sij sijn tot onsen lasten geweest, alsoo dat wij eenigen hondert guldens tot onderhout van desen hebben moeten spenderen. Sij sijn verscheijden maalen tot mijnent coomen crijten en karmen van ellend en waneer ick haar totte jodensche coopman wees, soo seijden sij dat hij haar niet een eenigen stuijver wilde verschieten. Nu sijnder int voorjaar wederom eenigen gecoomen uit Hollant en geven voor datter noch meenichte van dat gespijs soudén volgen, en dan alhier haare synagoge oprechten.”

See comment on this letter in the text.

misery, and when I directed them to the Jewish merchant they said that he would not lend them a single stiver. Now again in the spring some have come from Holland, and report that a great many of that lot would yet follow and then build here their synagogue. This causes among the congregation here a great deal of complaint and murmuring. These people have no other God than the unrighteous Mammon, and no other aim than to get possession of Christian property, and to win all other merchants by drawing all trade towards themselves. Therefore, we request your Reverences to obtain from the Lords Directors that these godless rascals, who are of no benefit to the country, but look at everything for their own profit, may be sent away from here. For, as we have here Papists, Mennonites and Lutherans among the Dutch; also many Puritans or Independents, and many Atheists and various other servants of Baal among the English under this Government, who conceal themselves under the name of Christians; it would create a still greater confusion, if the obstinate and immovable Jews came to settle here.

III.

LEASE TO DAVID FERERA, DATED APRIL 15, 1655.

(From Vol. III, p. 359, of *Translations of Dutch N. Y. Colonial MSS.*, III, p. 130, in New York State Library.)

Before me, Cornelis van Ruyven, secretary in New Netherland, appointed by the General Chartered West India Company, appeared the Worthy Harmen Douwessen and Pietertje Jans, wife of Claes Jansen Ruijter, of the one part, and David Ferera of the other part, which Harmen Douwes and Pietertje Jans, for herself and in the name of her husband Claes Jansen Ruijter, declared that they leased, and David Ferera acknowledged that he hired, a certain house belonging to the lessors, standing and situated in Pearl street, adjoining Rem Jansen and Jacob Eversen, for the term of one year, commencing on the 8th of March last. For the rent of said house the lessee shall deliver to the lessors six hundred guilders' worth of merchantable goods which they may dispose of for their benefit; but on the expiration of six months they shall be bound to deliver to the lessee the sum of four hundred guilders in beaver or elk hides, according as parties shall then agree, and the remaining two hundred guilders the lessors shall retain for the use of the aforesaid house for the term of one year. Parties have further agreed and covenanted that in case the lessors fail to pay the said 400 guilders at the appointed

time of six months, the lessee shall have as his guarantee the aforesaid house and for that purpose they specially mortgage and pledge the aforesaid house and lot until the payment be effectually made. Wherefore parties respectfully bind all their property, moveable and immoveable, present and future, nothing excepted, submitting the same to all courts, tribunals and judges.

Thus done in Amsterdam in New Netherland, the 15th of April, Ao. 1655.

HARMEN DOUWES
PETER IJANS

DAVID FERRA
Juryen blanck, as witness
In my presence,

CORNELIS VAN RUIJVEN,
Secretary.

IV.

JEWISH BURYING GROUND.

(Translation of *N. Y. Col. MSS.*, Vol. VI, p. 285, in New York State Library.)

July, 1655.

Abraham deLucena, Salvador Dandrada and Jacob Cohen, Jews, in the name of the others, petition the Honorable Director General this day to be permitted to purchase a burying place for their nation, which being reported to the meeting and voted on, it was agreed to give them the answer that inasmuch as they did not wish to bury their dead (of which as yet there was no need) in the common burying ground, there would be granted them when the need and occasion therefor arose, some place elsewhere of the free land belonging to the Company.

Dated as above.

22 February [1656].

Present at the meeting, the Worshipful Director General and Council, Nicasius de Sille, LaMontagne and Cornelis van Tienhoven, Fiscal.

Received and read the request of Abraham de Lucena, Salvador Dandrada and Jacob Cohen, Jews, in the name of the other Jews, requesting that consent may be given to them to purchase a burying place or that a place, after being pointed out, may be granted and allowed them.

After a vote, the following was thereupon added as an apostille:
The Honorable Nicasius de Sille and Cornelis Tienhoven are

authorized to point out to the petitioners a little hook of land situate outside of this city for a burial place, and to make report thereof to the meeting.

Dated as above.

V.

LEASE TO JOSEPH D'ACOSTA.

(From *N. Y. Col. MSS.*, Vol. III, p. 140, in New York State Library; MS. Translation in Vol. III, p. 412.)

Before me Cornelis van Ruyven, appointed secretary in New Netherland, in the service of the General Incorporated West India Company, and before the undernamed witnesses, appeared Michiel de Carreman, of the one part, and Joseph d'Acoste, of the other part, which Michiel de Carreman declared that he leased, and Joseph d'acosta acknowledged that he hired, a certain house belonging to the lessor standing and situate in the city of Amsterdam in New Netherland, adjoining the house at present occupied by the lessor and the house of Jacob Wolphertsen van Couwenhoven at present occupied by his late wife's mother, together with the well and the yard, the same as Johannis Withart hath made use of the same; and that for the term of one year, which lease shall first commence on the first of July A° 1656 and end also on the first of July A° 1657; but if the lessee will give then the same rent for the premises as another offers he shall have the preference on the following conditions: The lessor promises to deliver to the lessee the aforesaid house wind and water tight, which the lessee remains bound to keep in good repair during the lease, and at the end of the term to deliver it up to the lessor in the same condition. For rent of the aforesaid house the lessee promises to pay the sum of Two hundred and fifty guilders and 20 cans of brandy; the 200 guilders in good merchantable beavers and the 50 guilders in good current wampum. For all that is aforesaid, parties respectively pledge their persons and properties, present and future, without any exception, submitting the same to all courts and judges.

In testimony whereof, this is signed by the parties, and Isaac Israel and William Bogardus, witnesses hereunto invited, at Amsterdam, in New Netherland, the 6th December A° 1655.

This is X the mark made by

MICHEL DE CARREMAN

JOSEPH D'ACOSTA

ISAQUE ISRAEL

W: BOGARDUS.

VI.

PROCEEDINGS IN THE CASE OF DAVID DEFERERA.

[*Records of New Amsterdam*, II, p. 124.]

June 25, 1656.

Dirck van Schelluyne, pltf. *vs.* David Frere, deft. Deft. in default.

Plaintiff in his quality as Bailiff, complains that deft had again taken away, contrary to entered protest, a certain chest belonging to A. Keyser, which he had in charge and had delivered in consignment at his house, as more fully appears by the writing. The Honorable Sheriff, N. deSille requests copy of complaint to enter his action thereupon. The Court granted the Honorable Sheriff the copy, and ordered the aforesaid Frere to restore the chest with the clothing on the first demand to the Bailiff's house, or in default that the same shall be forthwith removed from his house by the sheriff's officers.

[II, pp. 130-1.]

July 3, 1656.

Nicasius de Silla, in his quality as Sheriff of this City, pltf. *vs.* David Frere, deft.

Pltf. enters his demand in writing as followeth:

To the Honble President and Very Discreet Gentlemen.

GENTLEMEN: It is known to your Worships, that David Frere, a Jew, brought, by order, a certain chest with clothes to the house of Dirck van Schelluyne, Bailiff of this City, on condition that the Jew aforesaid should receive satisfaction therefor that evening, or at furthest the next day. But whereas the above named Jew was not willing to be contented with that but would have immediate payment or take the things back; paying no attention to all the Bailiff's admonitions, warnings and protests he has, notwithstanding all above mentioned, come with a cart before the Bailiff's dwelling and removed the chest therefrom, making use moreover of many words in his tongue, in presence of the Bailiff. Which tends to the great disrespect and prejudice of your Honors, although it did not occur to your Honors but to one dependent on you who, nevertheless, must be maintained in the performance of his duty; Also such proceedings, such unbecoming opposition and disturbance to the duties of the Bailiff and Messenger cannot be permitted but must be punished. The Schout having ex officio taken cognizance thereof, in support of justice, he con-

cludes that the assigned beaver skins (which the Jew aforesaid claims as his pay) shall remain confiscated for the Schout; that the said Jew shall be publicly whipped at a stake, and banished forth from this province of New Netherland, and that he provisionally shall go into close confinement,—demanding costs, etc.

Was subscribed.

NICASIUS DE SILLE.

Deft. David Frere appears with an interpreter, Joseph de Koster, in court, requests copy of the demand to answer thereunto in writing by the next court day.

Opinions on the Sheriff's Demand:

Allard Anthony decides that deft. be put in prison.

Oloff decides that he be not imprisoned but merely that copy of the demand be granted.

Joh. Ptr. Verbrugge votes imprisonment.

Strycker " imprisonment.

Vinje " imprisonment.

The others concur.

Sentence.

By the court it is, by plurality of votes, ordered and adjudged that defendant David Frere be imprisoned in the City Hall of this City and be granted copy of the demand to answer thereunto in writing on the next court day.

[II, pp. 136-7.]

Extraordinary Meeting held at the request of David d'Frere, a prisoner: In the City Hall, this 4 July, 1656.

Present, N. deSille, Allard Anthony, Oloff Stevensen, Jacob Strycker, Jan Vinje, and Hendrick Kip.

Whereas David Frere has petitioned to be released from confinement under sufficient bail before the decision on the demand of the Honble Sheriff and to deliver in his defence on the next court day, Resolved that the Honorable Schout and said Frere be heard thereupon in court.

Schout N. d'Silla concludes that David Frere shall remain in prison until the case shall be definitely disposed of, maintaining that it is not bailable since the action is a criminal one, and in case the court should decide it to be so declares he protests against the same.

Joseph d'Coster, interpreter for the prisoner David Frere, appears in court, persisting by the entered petition that D: Frere

might be released from confinement under sufficient bail; whereupon it being asked if Frere was ready to answer to the demand? he answered, No; since he could not do so without an attorney or writing, requesting time thereto until next Monday. The demand and answer being deliberated on, the advice and conclusion of each of the Lords Burgomasters and Schepens follow:

Allard Anthony decides that David Frere shall remain in confinement according to the demand until the case be definitely disposed of.

Oloff Stevensen votes that D. Frere be released from confinement under sufficient bail for a certain sum or by sentence.

Jacob Strycker votes that D. Frere shall remain in confinement until the matter be disposed of.

Jan Vinje votes the same, to remain in prison.

Hendrick Kip votes the same; concurs with the majority.

The court, by plurality of votes, orders and decides that David Frere shall remain in confinement until the case shall be definitely disposed of; and the above named Frere was notified on the part of the court, through Joseph d'Coster, as interpreter, to prepare his defence to the demand and deliver the same to the Secretary, then to be further and finally disposed of in the case, in the quickest manner, even though it were tomorrow.

[II, pp. 140-1.]

Monday, July 10, 1656.

The Honorable Sheriff requests the court to be pleased to pass sentence and judgment on his entered demand and conclusion against David Frere. Whereupon the prisoner D: Frere and Joseph d'Coster, his interpreter being sent for to court, say they have not the answer to the demand ready as yet, but request time. The court orders that he, Frere, shall answer orally if not in writing so as to come to a conclusion. Whereupon deFrere again asked time to enter a writing. The Honorable Sheriff replying persists in his demand and conclusion entered and taken herein, and answers defendant's exceptions; concludes finally they cannot be received and therefore that his, the Sheriff's, demand shall be granted with costs; and that his, the deff's, exceptions and conclusions shall be and remain dismissed. The court ordered the prisoner D. Frere to deliver in his defence to the court within three times 24 hours, or in default thereof justice shall be done in the demand of the Honorable Sheriff.

[II, pp. 141-143.]

Thursday, July 13, 1656.

Schout N: deSille requests that the court would be pleased to pronounce judgment on his demand and conclusion entered against David Frere. Whereupon David Frere being heard answers in writing, as appears more fully by the same. Whereunto the Schout answers

On the 1st point—the Complaint of the Bailiff:

On the 2nd point, that it does not accord with the law of Amsterdam and falls within no exception;

On the 3rd point, that he Frere was always accompanied by a Jew who understood and spoke both Dutch and Hebrew.

Concludes therefore finally it is not admissible because of sur-reption or obreption, and asks approval with costs.

David Frere requests an interpreter thereupon. Joseph d'Coster being therefore sent for to court, the aforesaid answer and conclusion of the Schout are read to him. He persists in his written answer. The Schout requests, therefore, expedition. The succeeding votes and judgment consequently followed:

Votes as to the Application of the Fine.

Allard advises	$\frac{1}{4}$ for the Schout; and $\frac{3}{4}$ for the City.
Oloff “	$\frac{1}{4}$ for the Schout; and $\frac{3}{4}$ for the City.
Jan Verbrugge	$\frac{1}{4}$ for the Schout; and $\frac{3}{4}$ for the City.
Strycker	$\frac{1}{4}$ for the Schout; $\frac{1}{4}$ for the poor; $\frac{2}{4}$ for the City.
Jan Vinje	$\frac{1}{4}$ for the Schout; $\frac{3}{4}$ for the City.
William Beekman,	$\frac{1}{4}$ for the Schout; $\frac{1}{4}$ for the poor; $\frac{2}{4}$ for the City.
Hendrick Kip,	$\frac{1}{4}$ for the Schout; $\frac{1}{4}$ for the poor; $\frac{2}{4}$ for the City.

President Allard by the second vote concludes the application $\frac{1}{4}$ for the Schout and $\frac{3}{4}$ for the City.

Votes regarding the Amount of the Fine.

Honble Allard	votes	fl. 1,000.
“ Oloff	“	600.
“ Verbrugge	“	600.
“ Strycker	“	800.
“ Vinje	“	800.
“ W. Beekman	“	600.
“ Kip	“	800.

Follows the Sentence.

Whereas, David Frere, residing within this City of Amsterdam, in New Netherland, did on the 21st last, according to the Complaint of Dirck van Schelluyne in his quality as Bailiff, and his own acknowledgment, dare to remove, with many hasty words uttered in his language, from the Bailiff's house, not only against expressed prohibition but contrary to the Bailiff's entered protest, a certain chest with clothing which had been brought there, by order, that 5 beavers due him by A: Keyser should be paid him, and notwithstanding his 5 beavers were offered him and delivered in consignment; Therefore the Honorable Nicasius d'Sille in quality as Schout of this said City prosecuting the said David Frere, at law, before us Burgomasters and Schepens, concludes that for his committed fault and violence which tends not only to the opposing the Bailiff's office but to the serious contempt and disregard of justice, which cannot be tolerated or suffered in a land of law, the above named Frere shall be condemned in the loss of the assigned beaver skins and that he shall in addition be publicly scourged at a stake and banished from this Province.

Burgomasters and Schepens of the City of Amsterdam in New Netherland, having paid attention to the demand and conclusion of the Schout as well as the written answer and acknowledgment of the prisoner David Frere, and having maturely weighed everything material, have, after due deliberation, condemned, as they hereby do, the said David Frere for his aforesaid committed offence to pay a fine of One eight hundred Carolus guilders, to be applied one fourth part to the benefit of the Schout and three fourth parts for the benefit of this City, with costs of suit; and to remain confined until the said moneys shall be paid; and the sequestered beaver skins shall again be restored to him d'Frere; dismissing plaintiff's further demand herein.

Thus done, adjudged and pronounced at the Court at the City Hall, at Amsterdam in New Netherland, this 13th July, 1656.

David Frere promises to pay the money; requests to be released from confinement and that J. deCoster may be sent for. Joseph d'Coster appearing in court as interpreter. Apologizes for having now no money ready; offers to remain bail, to deliver goods as security.

Which being considered, the aforesaid sentence was persisted in, that the monies shall be forthwith paid or that d'Frere shall be sent back to prison.

The Honorable Nicasius d'Sille appeals from the sentence because only $\frac{1}{4}$ is applied to him, and maintains that $\frac{1}{2}$ belongs to him.

On the 15th July, 1656, David Frere appealed from the pronounced sentence to the Honorable Director General and Council of New Netherland, as appears by the statement of the Court Messenger, and further confirmation of Joseph d'Coster as interpreter for David Frere, as far as relates to the sum. The Schout Nicasius d'Sille declares on this date 15th July to renounce or revoke his appeal.

(Translation of *N. Y. Col. MSS.*, Vol. VIII, pp. 82-83, in New York State Library.)

[July 24, 1656]

To the Great Honorable Lords Director
General and High Councillors of New
Netherland.

David Ferera, Jew, residing here, makes known with humble reverence how that the Messrs. Burgomasters and Schepens of this City, on the demand of the Officer [the Schout] and having noted the petitioner's written answer whereby he frankly confesses his ignorance of Dutch laws and customs and lack of knowledge of the language, and therefore not knowing to have sinned so greatly as the case has been considered, have been pleased to condemn your petitioner in a fine of eight hundred guilders and the costs of the suit notwithstanding that the Officer in a civil suit has only concluded and demanded the forfeiture of a small consignment of beaver skins, and whereas your petitioner is a person of humble circumstances and limited means and to satisfy the aforesaid fine would be sufficient to cause his ruin, and as he the petitioner is on account of this still in prison, and he by this sincerely declares not to have had the least intention to violate justice but that the fault arose from his lack of knowledge, and that he therefore feels himself unjustly oppressed by the sentence in so far as the same has been pronounced in a civil suit: He therefore humbly requests of your Honors to please issue a writ of appeal, with a clause of inhibition, in the usual form, and in the mean time to let him out of prison, offering for this Joseph d'Acosta as sufficient bail, as principal, for the sentence.

Your Honors' Humble Servant:
Was signed

DAVID FERERA
JOSEPH D'ACOSTA.

[July 24, 1656.]

The above request being read to the meeting, there was, after a vote, an apostille added as follows: Let a Mandate issue in Case of Appeal, with Clause of Inhibition.

Done at Fort Amsterdam, in New Netherland, dated as above.

(*Records of New Amsterdam*, II, pp. 145-146.)

Copy.

25th July, 1656.

Petrus Stuyvesant, on behalf of the Honorable High and Mighty Lords States-General of the United Netherlands and the Honorable Lords Directors of the Privileged West India Company, Director General of New Netherland, Curaçao, Bonaire and the Appendices thereof, with the Councillors: To the Court Messenger, Claes van Elslant, hereunto required, Greeting!

Whereas, David Frera, a Jew, residing within this City has, by petition, represented unto us that he was condemned by the court of this city of Amsterdam in New Netherland on the 13th of this month of July, at the suit of the Officer of this City, in a fine of fl. 800 and costs of suit, notwithstanding that he represented his innocence as being ignorant of the Dutch laws, customs and language as he says [and as he demands] therein our provision:

Therefore, we [warn] you herewith that you summon in the name of the Supreme Court the said officer to appear before us here in Fort Amsterdam on the 25th of this month; notifying the court aforesaid to come also or to send attornies to see the said judgment either confirmed, annulled or set aside by us; the same to sustain or renounce, as their wisdom shall direct; leaving authentic copy for the benefit of the said Officer, rendering unto us your return.

Given in Amsterdam in N. Netherland, under our Seal, Paraphure and Signature of our Secretary, the 24th July, 1656.

Was Signed

P. STUYVESANT,

By order of the Honorable Director General and Council of New Netherland

C. v. RUYVEN.

Beneath was impressed the Public Seal in wax.

Votes as to whom to commission pursuant to the preceding Mandamus:

Votes of the Honorable Allard.....	{ Oloff Stevensen
	{ Joh. Verbrugge
Votes of Oloff,.....	{ Jan Anthony
	{ Joh. Verbrugge

Votes of Verbrugge.....Both Burgomasters
 Votes of Vinje.....Both Burgomasters
 Votes of Kip.....Both Burgomasters
 Plurality of Votes.....Both Burgomasters

(*N. Y. Col. MSS.*, Vol. VIII, pp. 90-91, in New York State Library.
 Translation.)

To the Honorable, Greatly Esteemed Director General and High Councillors of
 New Netherland.

Copy.

Honorable Greatly Esteemed Lords:

It was proper that David Ferera, Jew, by petition presented to your Greatly Esteemed Honors requested and was granted an appeal from the sentence imposed civilly by the Lords Magistrates with regard to his acknowledged ignorantly committed fault; Now, considering that petitioner's intention is no longer to prosecute his appeal and thereby to proceed to the uttermost against the Lord Officer, but, in view of his ignorance in the fault committed by him, to place himself and his poor condition at the merciful discretion and commiseration of your Greatly Esteemed Honors' pity, he therefore submissively requests that your Greatly Esteemed Honors be pleased to remit the all too heavily imposed fine, or at least to lighten the same to such an extent that he can bear it and consequently be able to be discharged from his long incarceration. Doing this etc., Below stood

Yours Greatly Esteemed Honors'

Humble Servant

Was signed

DAVID FERERA.

There appeared at the meeting, according to the tenor of the mandate granted to David Frera,

July 26, the Lord Officer, together with the Lords Burgomasters of the City, A. Anthony and Oloff Stevens, and having heard read the above petition, the Lord Officer requests, in the first place, that there should be noted on the same that which follows: The Schout requests adjudication of the fine to the full appeal, and that on the said sentence letters of execution shall be noted, according to their form and contents, with expenses, and if so wished, a clause pledging the money considered in the sentence. Dated as above.

(*N. Y. Col. MSS.*, Vol. VIII, pp. 91-92, in New York State Library. Translation.)

At a meeting: Present the Lord Director General Peter Stuyvesant and the Lords Councillors, J: LaMontagne.

Dirck van Schelluyne asked, whether he intimated to the Jew, David deFerera that he should bring the chest with goods to the house of the Keeper, answered No, but that the said Jew himself tried to sell the said goods, and caused the chest to be brought by a cart man to his house, and in his absence, he being on business at the house of deJonge to which the above mentioned Jew came to him, and speaking through an interpreter informed Schelluyne that he had caused the chest with clothing to be brought to his house, demanding payment of what was coming to him therefor, whereupon he, Schelluyne, answered him, in a day or two his money would be forthcoming; the Jew, through the interpreter, said he must have the money at once, otherwise he would have the goods again taken away, which the Jew also immediately caused to be done notwithstanding Dirck van Schelluyne warned him not to do so and protested to him against the same, so that the Jew has caused the chest with clothes to be brought to the house of Dirck van Schelluyne and again taken away from there without Dirck van Schelluyne having seen the chest.

Thus declared by Dirck van Schelluyne to the meeting present as above held in Fort Amsterdam, in New Netherland, the 26th of July, A^o. 1656.

(*Records of New Amsterdam*, II, pp. 146-147.)

Whereas, David d'Ferere, Jew, has appealed from an action instituted by the Honorable Schout N. deSilla before the Burgo-masters and Schepens of this City and from the sentence pronounced therein dated 13 July inst. to the Honorable Director General and Council of New Netherland and by petition civilly requested abatement of said sentence, as by his petition is appearing: Therefore the Honorable Director General and Council of New Netherland have ordered, to prevent costs and so dispatch the suit quickly, that parties under due compromise shall each choose an arbitrator, whereunto their Honors have adjoined the Honorable LaMontagne as a third: Therefore parties being met together thereupon, Schout Nicasius deSilla chose on his side Capt. Paulus Leenderts van die Grift, and David d'Ferere Joseph

deCoster, to the decision of whom, their chosen arbitrators, parties declare to submit themselves, to abide by the same and accomplish it, under a bond of three hundred Carolus guilders to be forfeited by whosoever shall not accept the same. Submitting to this effect to all courts and judges.

In testimony whereof it is signed by the respective parties and witnesses, on both sides, this 26 July, 1656. At Amsterdam in N. Netherland.

Was signed

NICASIUS DESILLE

DAVID FERERE

Witnesses

Augustine Heermans, Daniel Litschoe.

In presence of me,

JACOB KIP,

Sec'y.

Pursuant to the above deed of compromise, the arbitrators met together at the instance [of] the Honorable LaMontagne thereunto adjoined by the Honorable Director General and Council as a third, and gave as their decision that the aforesaid David Ferere shall pay for the behoof of the Schout N. deSilla the sum of one hundred and twenty Carolus Guilders and defray besides the costs of suit, estimated at fifty guilders, together with the costs incurred by this appearance.

In testimony is this signed by the arbitrators on both sides this 26 July, 1656. At Amsterdam in New Netherland.

Was signed

P. L. VAN DIE GRIFT,

JOSEPH DACOSTA,

LaMONTAGNE

In presence of me,

JACOB KIP,

Secretary

Parties declare, on both sides, to submit themselves to the above decision. Done as above:

Which I witness,

JACOB KIP,

Secretary.

VII.

PETITION OF MOSES DA SILVA TO THE DIRECTORS OF THE WEST INDIA COMPANY, DATED AT AMSTERDAM, AUGUST 24, 1656.

(Translation of *N. Y. Col. MSS.*, Vol. XII, p. 43, in New York State Library.)

Copy.

To the Ever Honorable, Greatly Wise
and Very Foreseeing Lords, my Lords
the Directors of the Chartered West
India Company, Chamber of Am-
sterdam.

MOSES DA SILVA, merchant, residing within the said city, sheweth reverently and with proper reverence that he, the petitioner, on May 1, 1655, had laden here in this city, in the ship named New Amsterdam, skipper Pieter Dirckssen, the destination being New Netherland, forty ankers of brandy, marked as in the margin, "S," to deliver, according to the bill of lading, to David Fereira or in his absence to Abram deLucena there, and that the aforesaid ship having arrived at Amsterdam in New Netherland, the said skipper, contrary to his aforesaid bill of lading, delivered the aforesaid lot of forty ankers into the warehouse of the Company, regarding which a question and law suit arose there between David Ferera, to whom the same were consigned, and the skipper who was condemned by the court there to carry out his bill of lading, which he has not done, notwithstanding the said admonition and decision, and the goods from said ship is still held there in your warehouse: Therefore your petitioner humbly turns to your Worships, requesting that the aforesaid forty ankers may be made good and paid for to him, at least at such price as that at which the same could have been sold for at the time. All this appears by the accompanying documents to which he refers. Which doing, my Lords, &c.

Was signed,

MOSES DA SILVA.

At the side was apostilled:

Referred to the Accountants to examine the contents of this and the annexed exhibits, and to report to the meeting.

Done at a meeting of the Directors of the West India Company, in Amsterdam, the twenty fourth of August, 1656.

Below stood,

By their Order,
and signed,

C. VAN SEVENTER.

LETTER OF DIRECTORS OF WEST INDIA COMPANY TO DIRECTOR AND
COUNCIL OF NEW NETHERLAND, DATED NOVEMBER 16, 1656,
ENCLOSING PETITION OF MOSES dASILVA.

(Translation by Mr. A. J. F. van Laer, Archivist, N. Y. State Library, of *N. Y. Col. MSS.*, Vol. XII, p. 42.)

Honorable, Pious, Dear, Faithful [Gentlemen]:

What Moses daSilva, Jewish merchant here, has requested us, you will see from the accompanying copy of the petition presented to us, and inasmuch as we fully perceive from the papers annexed hereto, not only that the said daSilva is founded in his just request but also that the 14th of March last past your Honors pronounced sentence in the matter against the late fiscal Tienhoven, which sentence, for reasons unknown to us, has not been carried out so that the said daSilva has not enjoyed the benefit thereof, we have upon examination of the said sentence and for the furtherance of justice thought fit to order and recommend your Honors hereby to hold the said Tienhoven liable to the same, in order that the said Silva may receive satisfaction in accordance with the aforesaid sentence, or, in case of refusal, that the said sentence be executed according to law.

Trusting that this will be done, we commend you, Honorable, Pious, Dear Faithful Gentlemen to God's protection and remain,

Your Honors' good friends,

The Directors of the West India Company,
Chamber of Amsterdam,

(signed) JSAACK VAN BEECK
PAULUS TIMMERMAN

Amsterdam the 16th of November, 1656.

To the Director and Council of New Netherland.

VIII.

WRIT OF APPEAL IN JACOB BARSIMSON *vs.* WARNER WESSELS.

(Translation of *N. Y. Col. MSS.*, Vol. XVI, Part 4, p. 9, in New York State Library.)

Peter Stuyvesant, representing their Noble High Mightinesses the States-General of the United Netherlands and the Noble Lords Directors of the Chartered West India Company, Chamber of Amsterdam, Director General of New Netherland, Curaçao, Bonaire, Aruba and their Appendices, together with the Honorable Councillors:

To the Court Messenger, Claes van Elslant, Jr. hereto commissioned, GREETING:

WHEREAS, Warner Wessels has, by petition, remonstrated to us that he feels himself greatly aggrieved by the judgment of the Honorable Court of this City, dated 29th January last, between him and Jacob Barsimson, Jew, whereby he was condemned to pay to the said Jacob Barsimson a hogshead of tobacco and several loose sheaves [menoken], amounting together to the quantity of 400 lbs. at 7 stivers a pound, which the said Barsimson claims to have left in the cellar of Warner Wessels, which the said Barsimson has not proved and cannot prove by all the documents produced by him and his statements; so that he therefore asks some provision of us:

THEREFORE we charge you to summon the said Jacob Barsimson to appear before us here at Fort Amsterdam on Thursday the 20th of March or to send an attorney in order to answer to such complaint and conclusion as the said Warner Wessels shall make and take against him, provided the said day is suitable to the pleasure of the said Court for him to appear, or to send his attorney, in order to annul or confirm the said judgment; leaving a copy on behalf of the parties, reporting to us what has occurred.

Given at our meeting held at Fort Amsterdam in New Netherland, on February 27, 1659.

IX.

RESIDENCE OF ABRAHAM DE LUCENA, OCTOBER 10, 1656.

(From MS. Volume, entitled "Mortgages of Lots and Pieces of Land in the City of New Amsterdam, 1654-1660," in office of City Clerk, New York, page 43.)

On the 17th October, 1656, Rutger Jacobsen, residing at Fort Orange, hath mortgaged in favor of Mr. Johnannis Withart his house and lot situate within this city, at present occupied by Abraham Luecina, a Jew, for the sum of fifteen hundred and twenty-eight guilders, payable in Beaver, next June A^o. 1657, as more fully appears by extract of the mortgage executed by said Rut. Jacobsen before the Vice Director and Commissary and Commissioners of Fort Orange on the date aforesaid, as appears by the exhibit to me.

Which I testify.

JACOB KIP, Secretary,

10
<hr/>
24
<hr/>
1656.

X.

(Translation of Dutch in Volume in Albany County Clerk's office entitled "Court Minutes, 2, 1658-1660. Mortgages, No. 1, 1652-1660.")

23 July A^o. 1658.

Asser Levy, attorney for Joseph d'Acosta, complainant, against Hans Coenraetsen, defendant.

Complainant demands payment of 132 guilders in which the defendant has been condemned by the court of justice of Recife in Brazil, which act of condemnation he produces. Defendant acknowledges the debt, but says that he was driven away from Brazil by the enemy. Complainant replies that the defendant a year before that had been condemned to pay in cash and that in pieces of eight, and therefore maintains that he must pay in said money or in beavers or current money. The court having heard the parties condemns the defendant to pay the amount in cash, provided that the complainant shall produce security until he shall show perfect procuration from Joseph d'Acosta.

XI.

MORTGAGE, CORNELIS JANSEN PLUIVIER TO ASSER LEVY,
APRIL 30, 1659.

(From MSS. Volume, entitled "Mortgages of Lots and Pieces of Land in the City of New Amsterdam, 1654-1660," in office of City Clerk, New York, p. 129.)

Before us, the underwritten Schepens of the City Amsterdam in New Netherland, appeared Cornelis Jansen Pluivier, burgher and inhabitant of this city, who acknowledges and declares to be well and truly indebted unto Asser Levy, a Jew, co-burgher and inhabitant here, in the sum of sixteen hundred and twenty five guilders and twenty stivers each, Holland currency, on account of the loaned monies for purchased goods which he the appearer hath satisfactorily received from Abraham Cohn, merchant at Amsterdam, according to Act thereof executed before the Notary Jan Molengraef and certain witnesses, dated 27th January, 1659, which aforesaid fl. 1625. he, the appearer, hereby promises shall be sent over to the above named Abraham Cohn or his order, in good merchantable beavers at five guilders ten stivers each, and that on the departure of the first sailing ship according to bond included in the above Acte dated 27th January remaining with and consigned to the above named Asser Levy, and that precise

without further delay, thereunto saving the aforesaid bond, pledging by special mortgage unto Asser Levy, consignee of the above named Abraham Cohn, his the appearer's house and lot lying and being Heere Straat within this City, bounded easterly and northerly by the above named Heere Straat and the City wall, westerly by Dome Drysius and southerly by the house and lot of Jacobus Vis and the Company's garden, in order, through default of payment of the aforesaid sum at the time affixed, to recover the same therefrom free of cost and charges, and further generally his person and property, moveable and immoveable, present and future, subject to all courts and judges.

In testimony of the truth, these presents are signed by the appearer and the Worsh'll Schepens Jeronimus Ebbinck, Jacob Kip, the 30th April, 1659, in Amsterdam in New Netherland.

CORNELIS JANSE PLUVIER

JERONIMUS EBBINCK

JACOB KIP.

XII.

MEMORANDUM AS TO ASSER LEVY IN 1662.

(From volume entitled "Minutes of the Notary Public, Solomon LaChair, Jan. 20, 1661, to May 23, 1664," in office of City Clerk, New York.)

[p. 227.]

2 May [1662].

For Asser Levy drew two Notes against Auke Jans for the sum of fl. 412.4 Wampum, payable before the departure of this year's ships. Owesfl. 1.10.

[p. 306.]

On the 5th June [1662] went with Asser Levy over to the Ferry and there drew up a notarial obligation against Auke Jans.

For my attendance and journey.....fl. 2.

For writing the obligation..... 1.10.

Wrote another obligation for Asser Levy against Evert Dircxe van Nas for the sum of fl. 30..... 1.

[p. 382.]

About Sept. 4, 1662.

For Asser Levy four letters to Patria, each two pages; one guilder 10 stiv. a page..... 12.

Also 4 invoices and closing and sealing same..... 6.

“A BURIAL PLACE FOR THE JEWISH NATION FOREVER.”

BY ROSALIE S. PHILLIPS.¹

This title was employed in the deed of trust of the third acquisition of the cemetery, situated near Chatham Square, on New Bowery, New York City, purchased in 1729 (the first parcel having been granted in 1656, and the second purchased in 1681), and little did those who executed this deed imagine that it would be preserved inviolate as a place of repose for the remains of Jews for nearly two centuries; but such has been the case, and to-day the Congregation Shearith Israel in the city of New York, the oldest Jewish Congregation in North America, which owns the Cemetery, jealously guards those who sleep there, and all efforts to disturb their ashes have been steadfastly repulsed. In this little enclosure rest the remains of the ancestors of many of our most distinguished Jewish families.

Year by year all that is quaint in the streets of New York is becoming less, and the old landmarks are slipping away. All the more interesting is this ancient graveyard, with its unpretentious dark stones, made even darker by age. No marble shaft or carved tombs are there. Overshadowed by tall modern structures is this little remnant of “God’s acre,” situated in the midst of a busy life, marking a sacred spot where are interred the dead of a people which has been an enigma to the world in all ages and countries, and whose history is the history of all that is good in civilization.

¹Translations from the Hebrew have been kindly rendered by the Rev. Dr. D. de Sola Pool, of the Spanish and Portuguese Congregation Shearith Israel, New York City.

At the outbreak of the Revolutionary War, in 1776, the patriots erected in the cemetery and its immediate vicinity some of the batteries for the defense of the city against the British.

A letter written to General Washington by Major-General Charles Lee, dated March, 1776, sets forth his plan for the defense of New York as follows:

The East River, I am almost persuaded, may be secured in such a manner that the British ships will scarcely venture into, or at least, they cannot keep their stations when in. A battery for this purpose is planned and in some forwardness at the foot of the Jews Burying Ground. To protect this battery from the near approach of ships, guns in barbet placed on the heights of the Jews Burying Ground, when in correspondence with a battery I have ordered on an opposite commanding knoll in Long Island, will certainly be sufficient.

Washington's reply to Lee's letter dated Headquarters, Cambridge, March 14, 1776, says:

I am much pleased at your plans for the defense and security of New York. What you may leave unfinished I shall order the commanding officer to complete as soon as possible.²

In April, 1903, an arch was erected at the entrance to the cemetery upon which was mounted a bronze tablet, which bears the following inscription:

This tablet marks what remains of the first Jewish Cemetery in the United States, consecrated in the year 1656, when it was described as "Outside the City."

During the War of the Revolution it was fortified by the Patriots as one of the defenses of the City.

Erected under the auspices of the American Scenic and Historic Preservation Society and of the American Jewish Historical Society.

² Vol. I of "The Lee Papers," published by N. Y. Historical Society, pages 354 and 358; Prof. Henry Phelps Johnston, "The Campaign Around New York and Brooklyn," 1878, page 799; Leon Hühner, "An Historical Sketch."

So far as the writer is advised, no attempt has been made to publish copies of the inscriptions on tombstones in the Jewish burial grounds in New York City as has been done in Newport, Philadelphia, Richmond, Savannah, and elsewhere. Since collecting the material for this work some fifteen years ago, many of the inscriptions on the slabs have been effaced or are now entirely obliterated. They are here chronologically arranged:

Debajo Desta Lossa Sepultado
Ya se Benjamin Bueno de Mesqta
Falesio y deste mundo fue tomado
En quatro de Hesvan su alma Bendita
A quy de los vivientes apartado
Espera por tu Dios que Resusita
Los muertos de su pueblo con piedades
Para Bruir sin fin de Eternidades.
5444.

(Translation.)

Beneath this stone is buried
He who was Benjamin Bueno de Mesquita
Died ——— and from this world was taken
On the Fourth of Heshvan. His blessed soul
Here from the living separated.
Wait for thy God! who will revive
The dead of His people in mercy
To enjoy Eternity without end.
1683.

Tombstone of the honored Rabbi Joseph Tores Nunes. "And Joseph was thirty years old (Gen. xli, 46), and departed for his eternal home, unmarried, on Monday the first day of the festival of Succoth, 5465." (Translated from the Hebrew.)

Do Ben abenturado el mansebo
Joseph Tores Nunes ——— D———
Partido deste Mundo en Lunes
Primero dia del Tabernaculo 5465
De Edad de Treinta Annos
Corresponde ——— 1705.

S. A. G. D. E. G.³

³ Su alma goze de eterna gloria.

Here lieth the body of Mr. Samuëll Zanvill Merchant who departed this life May 5th A^o 1719 Aged 42 years.

There are lamentations and moaning and sighing this day Tuesday, 27th of Elul, that is the month of Ziv [-glory]; for on it The "Glory" and honor of

The Parnas called Samuëll Zanvill, the son of Isaac the Levite, was taken away. Sought by God, he went To his destined place in the world to come in the 43rd year of his life. He left us

While presiding over the people of the Lord his God in the year five four seven nine. (Translated from the Hebrew.)

Figure of
Ewer and Basin.

* Samuel, the servant of the Lord, lent in mercy to the poor.

* Zealous and good was he in prayerful supplication for the needy.

* All Heaven's behests he obeyed with the upright.

* Always his mouth,—a fountain of life—guarded the truth.

* Mercifully he lent to his people, both far and near.

* Never did he hold aloof from the needy and the widow.

* Under the law of honor and truth he followed his business.

* Virtuously from wrong he turned in fear and guarded his integrity.

* Earthly riches, fruits of his diligence, he turned to noble use,

* In doing good in days of trouble. May his soul be with the righteous.

* Lord, may he enter into peace and rest upon his couch.

* Let Michael Thy servant lead his soul towards Thee.

* Let * Eternal rest be his in the bond of life.

* Virtuous In life, may his rest be sweet.

(Translated from the Hebrew, which forms a rhymed acrostic on the name of Samuel Zanvill, the Levite.)

The Tomb

URIM	THUMMIM
------	---------

Stone of

the eminent President of The Congregation Raphael Moses, son of Isaac Levy, who departed in peace for his everlasting home on Friday the 18th of Tammuz, 5488.

Raphael Moses, the son of Isaac Levy, died in the year that he was Parnas of the Congregation on Friday, 18th of Tammuz in the year 5488. (Translated from the Spanish.)

S. B. A. G. D. G.⁴

O Frail Adam

What the Earth Surely Produces

Death by His Power Reduces

Thy Heavenly Part Man Being Fleed

Alas The Other Parts Are Dead.

Mr. Moses Levy departed this Life June the 14th, 1728.

To the memory of Miriam.

Through the merit of Miriam, the prophetess. "Come up, O well; Sing ye unto her." (Num. xxi, 17; cf. xx, 1, 2.) and from the waters of Miriam they found healing as did Naaman by the power of Elisha. By the command of the prophet, he dipped his body seven times in the Jordan and was healed with a healing of the soul. In the rivers of his City (?) he was cleansed and rendered pure by the power of Elisha. (Translated from the Hebrew.)

To the memory of Miriam Lopez de Fonseca, who died at the age of 45 years, on the 29th of Elul, on the eve of Rosh Hoshanah, 5493 (1733). (Translated from the Spanish.)

S. B. A. G. D. G.⁵ Amen.

Do bem aventurado do Vellio Abraham Burgos que Fallecen de hidade de 10 Jannos En 2ª Fa de Hesvan anno 5493. Amen.

The tombstone of the venerable Abraham Burgos, who departed this life for the world to come on Monday the eighth of Heshvan 5493 (1732). (Translated from the Hebrew.)

⁴ Su bendita alma goze de gloria.

⁵ Su bendita alma goze de gloria.

The tombstone of the venerable Benjamin Wolf, son of Jacob Wolf of Amsterdam, who departed for his eternal rest on the Holy Sabbath, and Festival of Solemn Assembly, 22nd of Tishri, 5500. And the days of his life were 78 years. (Translated from the Hebrew.)

Here Lyes ye Body of Mr.
Benjamin Jacobs Aged 78 years
Decd Octr 13 1739.

Here lies the body of Mr. Moses Gomez, Merchant of this City who died March 1740 in the year 5500.

Tombstone of the venerable and beloved Moses Gomez, who departed for his eternal home on Tuesday the 15th of Nisan, 5500. And the days of his life were 80 years. (Translated from the Hebrew.)

Do Bem aventurado virtuoso Y Honrado Moseh Gomez que falece em 15 Nisan Anno, 5500 (1740).

Here lyeth interred the body of Mr Mordecai Gomez, Merchant, who departed this life Nov. 1750, aged 62 years.

Tombstone of the honorable Mordecai Gomez, who departed for his eternal home with a good name. He died on Thursday, the 13th of Heshvan, 5511, and his days were 62 years. (Translated from the Hebrew.)

Do Bem Sa Aventurado Sor
Mordechay Gomez que
Falleceo em 5a Fra 13 de Hesvan
5511

S. A. G. D. G.*

* Su alma goze de gloria.

The faithful Parnas
and leader, the honorable
Hayyim the son of Moses Levy
who departed for life eternal
on the 27 Menahem (Ab) 5549.
And the days of his life were
68 years. "The memory of
the righteous be for a blessing."
Prov. x, 7.

To the virtuous and honored
maid Richa, the daughter of
Hayyim Levy, who
closed this life and departed
for life eternal on
the 5th day of Tishri, 5549.
And the days of her life
were 18 years. "The memory
of the righteous be for
a blessing." Prov. x, 7.

And they were taken from their former graves and interred
here in virgin soil on the 21st Tammuz 5582. (Translated from
the Hebrew.)

To the Memory of

Mr. Hayman Levy	and	Miss Richa his daughter
He departed this life		She departed this life
the 27 Menahem		the 5th of Tishri
5549		5549
Correspondent to the 20th Augt		Correspondent to the 6th Oct
1790		1799
in the 68 year of his age		Aged 18 years
The memorial of the righteous is a blessing.		

The tombstone of the honorable Solomon, son of Abraham Cohen
—may his memory be for a blessing—who departed for his eternal
home on Monday, the 6th of the first Adar, 5556. The days of his
life were 52 years. (Translated from the Hebrew.)

In memory of
Mr. Solomon M. Cohen
who departed this life
On Monday
the 15th of Febr'y, 1796,
in the 52d year of his age.

Here lies the learned and eminent Rabbi Alexander, son of the eminent teacher and Rabbi Zebi—may his memory be a blessing (Prov. x, 7)—from the congregation of Halberstadt. (May God preserve it!) He was 69 years old and was exercised all his days in the pious work of Mohel even until his old age. He departed this life leaving a good name, and was buried on Sunday, the 10th of Menahem (Ab) 5556 (1796). (Translated from the Hebrew.)

Figure of
Hand cutting tree.

Here lies the esteemed Rizkah, daughter of Nathan, who came from Halberstadt. She was the wife of Zebi (Hirsch), the son of Shalom, from the City of London, and was 40 years old. She died with a good name, and was buried on Friday, the 6th of Elul, 5556 (1796). (Translated from the Hebrew.)

“The oak of weeping.” (Gen. xxxv, 8.)

Here lies buried

The woman wise of heart (Exod. xxxv, 25), blessed shall she be above women in the tent (Judges v, 24)—dear and upright was she. She did not eat the bread of idleness (Proverbs xxxi, 27) and she walked in the way of uprightness. She stretched out her hand to the poor, yea she reached forth her hands to the needy. (Prov. xxxi, 20.)

Miriam, the daughter of Hayyim, the wife of the honorable Abraham the son of Isaac Botinez died and went to her eternal home; may her rest be peace, for not in pain and sorrow did she depart this life.⁷

“And Miriam died there” (Num. xx, 1) on Tuesday, the first of the days of setting bounds (3 Sivan), and was buried there on the morrow in the year 5566. (Translated from the Hebrew, which is obscure in several places.)

⁷ Or home—peace be her rest—and departed this life. To us is grief and sorrow.

Here lies the venerable and honorable Raphael the son of Benjamin. The days of his life were 85 years. His good name was known among his own people and to his generation. He died and was buried on Friday, the 13th of Elul, 5556. (Translated from the Hebrew.)

In Memory of the Venerable
Mr. Raphael Jacobs
who departed this life
on Friday the 13th Ellul 5556
Correspondent to
the 16th of Sept 1796
Aged 85 years (1 month and 1 week).

“And David Slept.” (I Kings ii, 10.)

(Translated from the Hebrew.)

Here lies David the son of Abraham de Meza, who died on the 21st of Menahem 5556, 1796. May his Soul rest in peace. (Translated from the Spanish.)

Old in wisdom, a child in years (Side broken off.)

Here lies buried

Figure of

Angel with fiery sword extended
over City.

Zealous he was in his labor, the labor of healing
Strengthening himself as a lion and running swiftly as a hart
to bring healing

To the inhabitants of this city, treating them with loving
kindness

When they were visited with the yellow-fever.

He gave money from his own purse to buy for them beneficent
medicines.

But the good that he did was the cause of his death,

For the fever visited him while yet a youth in his 21st year.

Declare him happy, and his soul in Paradise! May they prepare
for him a canopy,

And there may he have refreshment of soul until the dead live
again and the spirit reenter into them.

Joshua the son of Samuel

departed hence

on the holy Sabbath, the 5th Tishri

in the year

5559

"And thou shalt rest and stand in thy lot at the end of the
days." (Daniel xii, 13.) (Translated from the Hebrew.)

In Memory of

Walter J. Judah

Student of Physic, who worn down by his Exertions to Alleviate
the sufferings of his fellow Citizens in that dreadful Contagion
that Visited the City of New York in 1798 fell a Victim in the
cause of Humanity the 5th of Tishri A. M. 5559 Corresponding
with the 15th of September 1798 Aet. 20 Years 5 Months and 11
Days.

Here lies buried
Nathaniel the son of Isaac who departed unto eternal life on the
1st day of Succoth 5559. The days of his life were 36 years.
(Translated from the Hebrew.)

In memory of
Mr. Nathaniel Isaacs
who departed this life on
Tuesday the 25th of Septr
1798 Aged 36 Years.

Here lies buried
(. . . . the honorable) Joseph son of Nathan who died and was
buried on Monday the 21st of Tishri, 5559. The days of his life
were 58 years. (Translated from the Hebrew.)

In memory of
Mr. Joseph Nathans
who departed this life
on the 1st Octr. 1798
Aged 60 Years.*

Here lies
Yishi (Josiah) the son of Eli (Elijah) who died and was buried
on the eve of the 5th of Heshvan 5559. He was —————
(illegible) (Translated from the Hebrew.)

In memory of
Josiah Ellis
who departed this Life
the 8th of October 1798.

In Memory of
Mr. Samuel Lazarus
who departed this life
on —————
the 11th ————— 1798.

* Discrepancy of age on stone.

Here Lieth
the remains of
Henry Daniel
who departed this Life
the 18th day of August 1799
aged 56 years.

Uriah Hendricks
Obt. 17 Tishri 5559.
Aet. 67 Years.
1799.

Broken to base.

Inscription all gone. 1799 painted on in black paint, almost washed off.

Sarcophagus shape. Marble top. Brown-stone sides. Inscription illegible.

Upright brown stone. Inscription illegible.

Here lies buried
———— Eliezar the son of Jacob ————
5565. The days (of his life were ————) life ————
———— eighteen days. (Translated from the Hebrew.)

In memory of Eliezar
son of
Jacob and Mary King
who departed this Life
October 14th 180 .
Aged 5 months, 18 days.

(Hebrew illegible.)

Mr. Myer (or Manuel) Myers

(Hebrew illegible.)⁹

(Hebrew illegible.)

In memory of

Asher Hart

son of Ephraim and Frances Hart

departed this Life Decr. 9th 1800

in the 37th (or 57th) year of his age

The Dust returneth to the Earth as it was and the Spirit will
return to God who gave it.

(Hebrew illegible.)

Israel Moses

Died July 20 1801

Aged 17 years and 4 months.

The tombstone of

the venerable Rebeka Gomez.

She departed to the life eternal on Thursday, the 14th of Tam-
muz, 5551. And the days of her life were 87 years and 11 months.
(Translated from the Hebrew.)

In Memory of

Mrs. Rebekah Gomez

who departed this Life

the 25th of June 1801

In the 88th Year of her Age

The memorial of the righteous is a Blessing.¹⁰

⁹ Death occurred about 1800.

¹⁰ Daughter of Rev. Abraham Haim de Lucena, who was the second Hazan of Congregation Shearith Israel, from about 1700 to 1720, and a relative of Abraham de Lucena, who arrived in New York in 1655, and widow of Mordecai Gomez, who died in 1750. Mother of Esther, first wife of Uriah, father of Harmon Hendricks. She died 1775, aged 32 years.

Here lies buried the honorable Solomon _____
 (month of) Shebat 5561. The days of his life were 63 years.
 (Translated from the Hebrew.)

In memory of
 Solomon Simson
 who departed this Life
 on the 3rd Shabat 5561 (1801)
 (Balance illegible.)

Here lies the woman of worth, the widow Rizpah daughter of
 Myer who departed this life with a good name on the second night
 of Pesach, 5561. (Translated from the Hebrew.)

In Memory of
 Mrs. Rachel Myers
 who departed this Life
 on the 30th of March, 1802,
 Aged 56 Years.

Here lies the woman of worth Rachel, wife of Isaac the son
 of Abraham, who died and was buried on the 8th of Heshvan,
 5563. The days of her life were 42 years. (Translated from the
 Hebrew.)

In Memory of
 Rachel
 wife of Isaac Abraham
 who departed this life
 Nov. 3, 1802
 Aged 42 years.

Jonas Phillips, Merchant,
 son of Aaron Uriah Phillips
 and husband of Rebecca Mendez Machado
 Born in 1736.
 Died in Philadelphia Shabat 6 5563,
 January 29, 1803
 Aged 67 Years.
 (Illegible.)¹¹

¹¹ He enlisted in the Revolutionary Army on Oct. 31, 1778, and
 was one of the signers in 1770 of the "Non-Importation Agree-
 ment."

Here lies Simcha the son of Jehuda Cohen, who died and was buried on the 27th of the month of Sivan 5565 (1805). (Translated from the Hebrew.)

Tombstone of ——— Samson the son of Myer who departed this life 12th of Menahem (Ab) 5565. The years of his life were 30 years and 8 months. (Translated from the Hebrew.)

In memory of
Samson M. Myers
who departed this life
the 5th of August 1805
Aged 30 years and 8 months.

In memory of
Aron Haim Welcome
who departed this life
the 13th of July 1806
Aged 41 years
and 11 months
W. S. I. H. E. T. G.

“And Jacob went on his way and the angels of God met him.”
(Gen. xxxii, 1.) (Translated from the Hebrew.)

The tombstone of
the honorable Jacob son of Myer Eliakum. May his memory be a blessing. He was President and active leader of the Holy Congregation Shearith Israel. He departed for the future life on Sunday the 23rd of Tishri, 5567, and the days of his life were 36 years, 8 months, and 13 days. (Translated from the Hebrew.)

In Memory of
Jaques Ruden
who departed this life
on Sunday 5th October, 1806
36 years, 8 months
13 days.

(Hebrew illegible.)

In memory of Judah son of
Jacob and Mary King
who departed this Life
Novr. 26, 1806 Aged 1 year
1 month and 8 days.

Here lies the maid Eve daughter of Nathaniel Abraham, who
departed from this world and was buried on Wednesday, 13th of
Elul, 5567. The days of her life were 16 years and 6 months.
(Translated from the Hebrew.)

In Memory of
Eve daughter of
Nathaniel and Mary Isaacs
who died Sepr 16th 1807
Aged 16 years and 6 months.

Here lies the body of
Joseph D'Aguilar
native of Jamaica
who departed this life
30th of Tishri 5568, November 1, 1807.

(Figure of a hand with an axe cutting a tree.)

Here lies the woman of worth Deborah, wife of Simeon son of
Myer, the priest of righteousness, who died and was buried on
the 21st of Elul 5568. The days of her life were 25 years and 8
months. (Translated from the Hebrew.)

In Memory of
Deborah
wife of Simeon Myers
who departed this life
September 13th 1808
Aged 25 years and 8 months.

Here lies the woman of worth
Vogele daughter of Kashiel,
who died with a good name and was buried on Tuesday the 19th
of Menahem (Ab) 5569. The days of her life were 60 years.
May her soul rest in Paradise. (Translated from the Hebrew.)

In Memory of
Mrs. Fanny Lazarus
who departed this life on Tues-
day the first day of August
1809
Aged 60 years.

(Hebrew illegible.)
In memory of
Joshua Isaacs
who departed this life
Feb. 17th 1810.

Esther the wife of Moses the son of Mordecai Gomez. (Trans-
lated from the Hebrew.)

Remains of
Esther Gomez
wife of Moses
Mordecai Gomez and
daughter of the late Aaron Lopez Esquire
of Rhode Island.

As she lived respected and
beloved, so she died regretted
on the 5th day of January, 1811
being the 7th day of Tebet
5571
Aged 58 years.
In Seraphic Life
Her soul in heaven dwells.

(Hebrew illegible.)

In memory of
Mrs. Sarah H———
who departed this life
on the 30th of Jany. 1811
A. M. 5571
Aged 20 years and 2 months.

On Friday the 11th of Nissan
A. M. 5571 corresponding
with the 6th April, 1811

(Illegible.)

Aged 82 years and 10 months.
The Memorial of the righteous is blessed.

Here lies buried
The venerable and honored Benjamin the son of Jacob.
He departed for his eternal home the 29th Kislev 5572.
The days of his life were 74 years. (Translated from the Hebrew.)

In Memory of
The aged and venerable
Mr. Benjamin Jacobs
of the Colony of Curacao
who departed this life
on the 13th of December 1811
in the 74 year of his age.

The Memorial of the Righteous is a blessing.¹²

¹² Benjamin Jacobs was one of the signers of the Bills of Credit for the Continental Congress in 1776.

(Illegible.)

Corresponding with the 22
July 1812. Her remains were

———— March 4 —————

A Footstone contains the initials "M. L."¹³

—————
Here lies buried

The aged and honorable David the son of Jacob, who departed for his eternal home Monday, 13th Heshvan, 5573. All the days of his life were 80 years and 8 months.

"Seek the Lord and His strength. Solicit ye His Presence continually." (Psalm cv, 4.)¹⁴ (Translated from the Hebrew.)

In memory of
The aged and venerable
Mr. David Hays
who departed this life
For a better
on the 17 of October 1812
Aged 80 Years and 8 Months.

"Seek the Lord and His strength. Seek His face continually."
(Psalm cv, 4.)

The Memorial of the Righteous is a Blessing.

—————
The tombstone of the venerable Schöne the daughter of Jacob who departed for her eternal home on Tuesday the 18th of Shebat 5573. All the days of her life were 73 years. (Translated from the Hebrew.)

In memory of
Mrs. Charity Cohen
who departed this life
on the 19th of Jany. 1813
in the 73rd year of her age.
The memorial of the Just is a
Blessing.

¹³ Grave of Miriam Lopez Levy, wife of Jacob Levy, and daughter of Aaron Lopez, of Newport, R. I. She died in Wilmington, 13th of Menahem, 5572, July 22, 1812.

¹⁴ The special verse connected with the name David.

Grave of Mrs. Rebecca Gomez (late of Barbadoes) daughter of Raphael Gomez. She died in N. Y. City, 28th Adar, 1813. (Buried next to Mrs. Charity Cohen.)

In
Memory of
Phoebe Rosa
who died ——— 1814
and
Samuel
who died ———
(Illegible.)
Children of
Bernard and Rebecca Hart.

Here lies

The honored and highly esteemed and beloved teacher, Abraham the son of Alexander Zuntz, who died unmarried and was buried on Monday the eve of The New Moon of Kislev, 5574. (Translated from the Hebrew.)

(English illegible until the last line, as follows:)

To Abraham son of Alexander and Rachel Zuntz, ——— 1814.

Tombstone to the memory of the respected and modest maiden Jochebed, second daughter of Solomon son of Joseph, who departed for her eternal home on Sunday the 16th of Heshvan, and was buried on the same day, in the year 5575. (Translated from the Hebrew.)

Sacred
to the memory of
Miss Jochebed M. Simson
second daughter of the late Solomon Simson
who departed this life
the 30th October, 1814.

In
Memory of
Sarah
wife of Meyer Soesman
and daughter of Aaron Cohen
who departed this life
December 17, 1814.

And Rachel died and was buried "And Rachel died and was buried here." (Gen. xxxv, 19.) "This is the pillar of Rachel's grave unto this day." (Gen. xxxv, 20.) She died unmarried at 91 years, and went to eternity on Monday 26th of Tishri, in the year 5576. "Give her the fruit of her hands" (Prov. xxxi, 31), for she did righteousness all the days of her life. She opened her hand to those who asked of her, and throughout her days it was her delight to support the children of her people in the way of the law of the living God. "Her works shall be praised in the gate." (Prov. xxxi, 31.) (Translated from the Hebrew, which is rhymed.)

To the memory of
The aged and virtuous virgin in Israel
Rachel Pinto
who departed this life
The 26 Tishri 5576 correspondent to
the 30 October 1815
aged 91 years.
She was truly charitable in her life
by means of industry
supported her relatives, who looked up to her for aid
and at her death, left memorials of benevolence
that will perpetuate her name
even unto the coming of
The Messiah of Israel.

Tombstone of
Esther daughter of Michael and wife of Menahem the son of
Nathan, who departed this life on Wednesday the 8th of the
month of Shebat 5576. And the days of her life were 47 years.
(Translated from the Hebrew.)

Here lieth the body of
Mrs. Esther Solomon
who departed this life
on the 4th day of February, 1816
Aged 47 years.

Erected
 By the Trustees of the Congregation
 Shearith Israel
 as a tribute of their
 respect and affection
 for the memory
 of the
 Reverend
 Gershom Mendes Seixas
 who for
 Fifty Years
 Faithfully Performed
 the duties of
 Hazan
 of this
 Congregation
 He died on the 2nd
 day of July
 1816
 In the 71st year of his age.

Here lies buried

The venerable, honorable, learned, reverent, and distinguished Rabbi Gershom Mendes Seixas, who was the faithful and sweet singer of our Congregation for fifty years. In this year of his jubilee he returned to his inheritance and to his family, and departed this life on Tuesday, and was buried on Wednesday the 7th of Tammuz in the year 5576. "The man whom the Lord chooseth Holy is he." (Num. xvi, 7.) (Translated from the Hebrew.)¹⁸

Tombstone of the maiden Bathsheba daughter of Abraham son of Solomon Gompers, who went to her eternal home on the second day of Heshvan and was buried ——— 5577 (1816). (Translated from the Hebrew.)

¹⁸ For fifty years Hazan of Congregation Shearith Israel of New York, and Trustee of Columbia College from 1787 to 1815. The verse from Numbers is used as a chronogram for 5576.

Here lies buried
Benjamin Mendes Seixas
(Translated from the Hebrew.)
Erected to the
Memory of
Mr. Benjamin M. Seixas
by his children
Died August 16, 1817
Aged 70 years.

Isaac
son of
Moses B. and Judith
Seixas
(Illegible.)
Born March 15, 1816
Died November 4, 1817.

In
Memory of
Mrs. Philah Nunes
who
departed this life
April 2, 1818
Aged 80 years.

(Hebrew illegible.)
Sacred
to the memory
of
Mr. Isaac Moses
(Illegible.)
Died April 16, 1818
Aged 76 years.

Tombstone of Simcha daughter of Jekutiel, who departed this life and was buried on the eve of the Holy Sabbath, Rosh Hodesh Adar, at the age of 81 years, in the year 5578. (Translated from the Hebrew.)

In memory of
Mrs. Jessy Judah
wife of Mr. Samuel Judah
who departed this life
May 29, 1818
Aged 81 years.

(Hebrew illegible.)

Sacred
to the memory of
Miss Ellen Simson
Third daughter of the late
Solomon Simson
who departed this life
the 30th September, 1819.

In Memory of
Joshua and Frances Henrietta
children of
Harmon and Frances Hendricks
Joshua
Born March 29th, 1806
Died May 1st, 1808.
Frances Henrietta
Born November 24th, 1813
Died May 9th, 1817.
Their Mortal Remains were interred in this Cemetery.
Beneath this Monument
Rest the Mortal Remains of
Justina Brandly
Daughter of
Harmon and Frances Hendricks
Born November 22nd, 1809
Died May 9th, 1823.

Sacred
To the Memory of
Jochebed
Daughter of
Simeon and Hetty Levy
who departed this Life
on the 28th Feby., 1819
Aged 25 years
and 3 months.

(Hebrew illegible.)
Sacred
to the memory of
Alexander Zuntz
who was born Westphalia
Germany and arrived in New York in 1779
where he resided till his
Death October 15th, 1819
Aged 77 Years and 6 Months.
True to his God and to mankind
Respected in his life
Lamented in his death
His virtues live in the memory of the Just.¹⁶

Grave of Miss Sally Nathan Sister in law of Jacob Hart, Senior,
aged about 55 years. Died March 10th, 1820, and buried next
to Miss Jochebed Levy. (No part of tombstone remaining.)

¹⁶ He arrived in this country with the Hessians, and engaged
in the War of the Revolution; Commissary and Adjutant to the
general staff, and was in the battle fought at Trenton, N. J.

Here lies buried

Rebecca, wife of Jacob, the son of Gershon. She died on the 25th of Adar Rishon in the year 5581. (Translated from the Hebrew.)

In memory of
Rebecca Berlin
daughter of
David Valentine
who departed this life
on the 27th February
1821.

Tho' to Earth her mouldering frame is gone
The spark which warmed it once now beams in Heaven.

Miss Sarah Hendricks died March 5, 1821, and was buried at the head of stone of Benjamin Bueno de Mesquita. Aged 50 years. (No part of tombstone remaining.)

Tombstone of the esteemed maiden Rachel Deborah daughter of Hayyim Levy, who departed for her eternal home on the 2nd of Elul, 5581. May her soul rest in peace. (Translated from the Hebrew.)

Sacred
to the memory of
Deborah Levy
who departed this life on the
30th August, 1821.¹⁷

Here lies buried

Beneath this stone the venerable and honored Menahem, son of Noah, who departed this life with a good name and was buried on Wednesday, Rosh Hodesh Shebat, in the year 5582. And the days of his life were 67 years. (Translated from the Hebrew.)

¹⁷ She was the daughter of Hayman and Sloë (nee Myers) Levy, and sister of Zipporah, wife of Benjamin Mendez Seixas.

Manuel Noah

Native of Manheim in Germany, and long a resident of Philadelphia, died on the 23rd January, 1822, at the age of 67 years, and is here buried. He was very generally esteemed and respected, and possessed good feelings toward every person.¹⁸

Here lies buried

The venerable and honored Naphtali son of Jacob. He departed this life rich in years with a good name on the 33rd day of the Omer (18th of Iyar), 5582, and was buried on the following day. (Translated from the Hebrew.)

Sacred To The Memory Of
Jacob Hart, Senr.
who departed this life
May 9, 1822
Aged 76 years.

(Illegible.)
1st September, 1822.
(Illegible.)

Here lies buried
The venerable and honored Simon, son of Jehuda Nathan. He died on the 22nd of Elul, 5582. (Translated from the Hebrew.)

In
Memory of
Simon Nathan
Obt. 8th September,
1822.

(Illegible.)
Brandly Isaacs, widow of Joshua Isaacs, Died February 16, 1825. Buried next day, aged 72 years and 4 months.
(Illegible.)

¹⁸ Father of Major Mordecai M. Noah, judge, author and playwright.

When New Bowery was opened by authority of the Common Council of the city of New York, for the purpose of extending the Bowery to Franklin Square, in 1856, the Congregation Shearith Israel was compelled, upon the city's demand, to remove 256 graves to its cemetery in Twenty-first Street, a little west of Sixth Avenue, which was purchased in 1829. Rev. Jacques J. Lyons, the revered Hazan of the Congregation, superintended the removal and reinterment of 70 known bodies and 186 unknown. The remains were deposited in separate coffins in separate graves, three of which were reinterred in the present burying ground of the congregation on Long Island. The graves, in many instances, are marked by tombstones brought from the old cemetery when the New Bowery was opened, and the following inscriptions were copied at the time of reinterment, which at the present writing are almost obliterated through climatic effects.

They form altogether a remarkable record and memorial.

Name.	Date of Death.	Age.
Abraham Haim De Lucina.....	Menahem 26, 1669.....	—
Sara, daughter of Saul Pardo...	Sivan 19, 1690.....	—
Mordecai, son of David Abend- anon	Nissan 21, 1690.....	—
Bianca, daughter of Isaac Hen- riques Granada	Iyar 1, 1690.....	—
Joseph, son of Saul Pardo.....	Nissan 29, 1690.....	—
(Unknown)	Sivan 21, 1690.....	Adult.
Bilhah, daughter of Isaac Ga- bay Faroo	—, 1694	—
Ribca, daughter of Isaac and Rachel Marquis	Tebet 3, 1697.....	—
Elihau Ilhores	Ab 3, 1699.....	—
Sara, wife of Isaac Henriques Granada	Adar 28, 1708.....	—
Sarah Bueno de Mesquita.....	Oct. 24, 1708.....	—
Ischak Pinhas	—, 1710	—
Isaac Henriques Granada.....	Iyar 25, 1717.....	—
Moseh Cohen Peixotto of Bar- badoes	Sivan 4, 1721.....	—
Sara Rodriguez Riveria	Elul 21, 1727.....	—

Name.	Date of Death.	Age.
Rebecca, wife of Daniel Gomez,		
Merchant	Oct. 14, 1729.....	28 yrs.
Rachel, daughter of Abram		
Rodrigues Riveira	Tishri 24, 1731.....	—
—, daughter of Asher —Oct. 22, 1732.....	41 yrs. 7 mos. and 25 days.
Sara, daughter of Jacob Franks..	Kislev 23, 1733....	2 yrs. 10 mos. 4 days.
Rachel Rodriguez.....	May 19, 1733.....	—
Joseph Gomez	Septr. —, 1734.....	5 yrs.
Mordechay Burgos	July 18, 1736.....	56 yrs.
Esther Rachel, wife of Morde-		
chay Gomez	Septr. 29, 1736....	41 yrs. 6 mos.
Joseph Isaacs	May 25, 1737.....	78 yrs.
Aaron Franks	July 21, 1738.....	6½ yrs.
Jacob Louzada	Sivan 15, 1738.....	—
Elias Valverde of Barbadoes....	Aug. 30, 1739.....	48 yrs.
Rebecca Ashers	Jan. 22, 1740.....	87 yrs.
Reyna Gomez	Menahem 10, 1740.....	—
Michael bar Shelomo Hays.....	Elul 10, 1740.....	—
(Unknown)	Oct. 14, 1740.....	46 yrs.
Abraham Nunes Henriques.....	June 29, 1741.....	67 yrs.
Basha, daughter of Judah Hays..	Adar 16, 1741.....	4 yrs.
Abraham, son of Isaac M.		
Seixas	Ve Adar 25, 1742.....	—
(Unknown)	—, 1742	Adult.
Samuel Myer Cohen (Merchant) ..	Sept. 21, 1743.....	—
Michael bar Joseph	Sivan 7, 1744.....	—
Jacob Louzada	July 3, 1744.....	7 yrs.
Jehudith bat Joseph.....	Ab 4, 1745....	46 yrs. 4 mos. 11 days.
Simha, wife of Moses Torres....	Oct. 24, 1746.....	69 yrs.
Rachel Levy	Aug. 21, 1749.....	—
Esther, wife of Daniel Gomez...	May 31, 1753.....	—
Rebecca, wife of David Gomez...	Septr. 23, 1761..	56 yrs. and 4 mos.
Raphael	—, 1762	35 yrs.
Aaron Louzada	Decr. 27, 1764.....	71 yrs.
Judah Hays	Aug. 19, 1764.....	61 yrs.
David Gomez	July 15, 1769.....	72 yrs.
Daniel Torres	Iyar 25, 1770.....	88 yrs.
Benjamin	Aug. —, 1772.....	Adult.

Name.	Date of Death.	Age.
Charity Adolphus	June 18, 1773.....	50 yrs. 9 mos.
Baruch Judah	Jan. 12, 1774.....	95 yrs.
Esther bat Mordechay Gomez, wife of Uriah Hendricks.....	Sivan 26, 1775.....	32 yrs.
Isaac Adolphus	Sept. 7, 1775.....	49 yrs.
Nathan de Freeze	July 22, 1775.....	52 yrs.
Miriam, wife of Manuel Myers and daughter of Abraham Pinto	July 1, 1781.....	51 yrs.
Abraham Judah	Sept. 2, 1784.....	70 yrs.
Daniel, son of Moses D. Gomez..	Aug. 27, 1784.....	25 yrs. 5 mos. and 4 days.
Elkela Seixas, wife of Rev. Gershom Mendez Seixas	Oct. 30, 1785.....	36 yrs.
Sarah Pinto	March 8, 1785.....	87 yrs. 3 mos. and 1 day.
Isaac Pinto	Jany. 17, 1791....	70 yrs. 7 mos. and 5 days.
Joseph Daniel Jessurun Lobo...	May 17, 1806.....	6 mos.
Joseph Solomons	Feby. 13, 1821.....	—
Josephine Lazarus	Feby. 28, 1822.....	—
Hannah, daughter of Alexan- der Jacobs	Aug. 11, 1822.....	—
Moses Lewis, son of Aaron L. Gomez	Oct. 12, 1822.....	5 yrs.
Moses Gomez	May 29, 1826.....	—
Esther Levy	March 17, 1826.....	—
Rev. M. L. M. Peixotto.....	July 17, 1828.....	62 yrs.
Benjamin Gomez	Aug. 14, 1828.....	58 yrs.
Lavinia, wife of Isaac L. Bran- don, daughter of Isaac Moses..	April 10, 1828.....	—
Subsequently re-interred in Beth Haim of Congregation in Cypress Hills, Long Island.		
Judah Zuntz	March 4, 1829.....	46 yrs.
Lavinia Reyna, daughter of Isaac L. Brandon	June 16, 1830.....	—
Subsequently re-interred in Beth Haim of Congregation in Cypress Hills, Long Island.		
Grace Nathan	Novr. 9, 1831.....	79 yrs.
Subsequently re-interred in Beth Haim of Congregation in Cypress Hills, Long Island.		
Leah Abrahams	—
Abraham bar Ischaak.....	Tishri 15, —..	—

A MEMORIAL OF JEWS TO PARLIAMENT CONCERN-
ING JEWISH PARTICIPATION IN
COLONIAL TRADE, 1696.

BY MAX J. KOHLER, A. M., LL. B.

The present paper deals with a British political document of the year 1696, of considerable importance, which has apparently never heretofore been published. It indicates very extensive Jewish activity in British colonial commerce at this early date, and besides has other claims to our attention. In 1696 a bill was reported by Colonel Granville in the House of Commons which was destined, as amended, to be enacted into the law establishing the Board of Trade and Plantations, and to radically modify British supervision of the colonies. (See Beer's "Commercial Policy of England toward the American Colonies," pp. 124-125.) As drafted, it forbade any persons not natives or born in England, Ireland or the British plantations from exercising the trade or occupation of merchant or factor in any of the plantations. Within two weeks after the bill was reported, Isaac Correa, Isaac Pereira and Joseph Henriquez, on February 12, 1695/6, on behalf of themselves and divers other merchants, presented a petition to the House of Commons representing that such a provision would be ruinous to many families, and "praying that they may be heard by their Counsel at the Bar of the House, before the Passing of the said Bill touching the Premises." On March 5, following, a similar petition was presented from the French Protestants on behalf of their co-religionists, especially those settled in Carolina and New York. (*Journal of the House of Commons*, Vol. XI, pp. 423, 424, 440, 491, 501, 502, 537, 538.) As passed as 7 and 8 William III, c. 22, Sec. 4, the objectionable provision was omitted.

A number of years ago I noted a brief reference to this petition in Jacobs and Wolf's valuable "Bibliotheca Anglo-Judaica" (No. 319), and observed that it promised to prove of interest to the student of American Jewish history, despite its misleading title, taken from the British Museum Catalogue, "Jews in London." At my request, Mr. Albert M. Hyamson, of London, last May, kindly made a transcript from the original in the British Museum, and called my attention to the fact that the copy of the document there filed is unsigned and undated, though the Museum had provisionally dated it "1696." By a curious coincidence, Mr. H. S. Q. Henriques' work, "The Jews and the English Law," published in July, 1908, contained a reference to the House of Commons' entries of the same date (pp. 235-236), but based solely upon the House of Commons' *Journal*, where the petition is summarized in general terms, but in which the petitioners are not described as Jews, though their names are given, and Mr. Henriques was obviously unfamiliar with the petition itself. Taken together, the two items explain and amplify each other, and it was doubtless the fact that he did not have the petition before him, that induced Mr. Henriques to say very guardedly (p. 235, note) :

There seems to have been a fear that this Act would have shut out from the colonial trade persons already entitled to take part in it, such as denizens, and to close it to all except persons born within the realm or the plantations.

Another prefatory remark before proceeding to the text of the petition. It will be remembered that the Navigation Act of 1660 had a provision limiting the exercise of the vocations of merchant or factor in the colonies to persons born on British soil or naturalized or endenized there (Henriques, *Id.*; Beer, *Id.*, p. 42), but that the Council for Plantations in 1672 in Rabba Couty's case (*Publications*, No. 6, p. 105) reversed a decree of the Jamaica Admiralty Court and held that a New York Jew, possessing the burgher rights there, was no alien.

The Act of 1696, as ultimately adopted, merely provided for the more rigorous enforcement of this earlier Act. The petition reads as follows:

Whereas, There is a Clause in a Bill brought into the Honourable House of Commons Entitled, An Act for preventing Frauds and Regulating Abuses in the Plantation Trade, in these Words, viz.:

And be it further enacted by the Authority aforesaid, That no Alien or Foreigner or any Person or Persons other than such as are Natives of England or Ireland, or such Persons as are Born in his Majesties Plantations in Asia, Africa or America, shall after the _____ Day of _____ exercise the Trade or Occupation of a Merchant or Factor in any of the said Plantations upon Pain of the Forfeiture of _____ One _____ to his Majestie, one to the Governour of the Plantation, where such Persons shall so Offend, and the other _____ to the Person Suing for the same in any of His Majesties Courts in the Plantation where such Offence shall be committed. &c.

Those of the Hebrew Nation Residing at London, most humbly crave leave to offer to the Consideration of the Honourable House of Commons in Behalf of their Brethren, Merchants and Factors in His Majesties Plantations, some Reasons why they humbly hope the Honourable House will not pass that Clause; or at least that they may be exempted out of the Prohibition thereby intended.

I. Because that most of them were by the Rigour of the Spanish and Portuguize Inquisitions forced to Renounce their Native-Countries, and to shelter themselves under the Merciful Protection of the English Government; to which they Gladly and Dutifully Submit, Acknowledging no Other.

II. That those of the Hebrew Nation (being a great many Families of Traders) and some Planters in the Plantations, have been Kindly Entertained and Mercifully Protected above Forty Years, always Trading with all manner of Freedom.

III. That their Trade is in goods sent them from England, for which they make Returns in the Product of the respective Plantations, which encreases His Majesties Customs both Inwards and Outwards and makes commodities, or rather necessities in the Plantations, more plentiful to the great Advantage of the said Plantations; and they keep up and Transact that very Beneficial Trade which is between the Island of Jamaica and the Spanish

West-Indies, that produces the great quantities of Silver Daily brought from Jamaica.

IV. That they have upon all Occasions of Danger Testified their Affection to the Government, especially upon the last Descent of the French at Jamaica, where they had some Kill'd and Wounded; and ever Contribute in a larger proportion than their Neighbours to the publick and private Taxes, and maintaining their own Poor.

V. That they have of late Years sustained very considerable Losses, both by the Enemy at Sea and the Earthquake at Jamaica.

VI. That all Governments who take greatest Care of their Trade encourage the Encrease of Traders, as much as is possible, provided they behave themselves Peaceably and Dutifully to the State and Government.

VII. That those of the Hebrew Nation do look upon what ever Countrey they Retire to, from the Rigour of the Inquisition, as their Native-Country by Reason of the Protection they meet with there; and that they cannot hope to return to those whence they came; And if that Protection should now be withdrawn, all those Families who are already such great Sufferers by their late Losses must be utterly Ruined: But they humbly hope, The Honourable House of Commons (Commiserating their Condition) will rather Encrease than Lessen the Protection they have so long Enjoyed under the Good English Government; for whose Prosperity they will ever Pray, as they are in Duty bound, &c.

With respect to this petition it should be noted:

1. The petition purports in terms to be submitted by "Those of the *Hebrew* Nation Residing at London . . . in Behalf of their Brethren, Merchants and Factors in His Majesty's Plantations;" the Jewish faith of petitioners is therefore not left to mere inference, as in the Journal of the House of Commons, and the unfamiliar names of the Journal entry, from the point of view of the student of American Jewish history, are accounted for by the fact that these London Jews were petitioning for their coreligionists in the colonies. Joseph Henriquez, as one of the overseers of the London Jewish Synagogue, is known to have been an active spokesman for his coreligionists in England in the important proceedings of 1685. (Henriques, *Id.*, pp. 3, 13, 50; Gaster, "History of the Ancient Synagogue," pp. 29, 30, 53, 73, 89.)

2. It is particularly interesting and important to note that already at this early date, these English Jews emphatically and unmistakably emphasized their British, disavowing all other, allegiance. Note the words "under the Merciful Protection of the English Government, to which they Gladly and Dutifully Submit, Acknowledging no Other," and also the further declaration, more than a century before the French Sanhedrin was convoked by Napoleon "That those of the *Hebrew Nation* do look upon whatever Countrey they retire to, from the Rigour of the Inquisition, as their Native-Countrey by Reason of the Protection they meet with there."

3. The memorial expressly recognizes the fact that there were "A great many Families of Traders and Some Planters" of the Hebrew nation in the plantations at an early date, and that they had been settled there over forty years, thus carrying us back to a date prior to 1656.

4. The benefit of this colonial trade to England is ably emphasized, and it is interesting to note that the petitioners describe themselves as trading in the colonies in goods shipped to them from England and in turn exporting the products of the various plantations to England; and that their control and maintenance of the very beneficial trade between Jamaica and the Spanish West Indies, producing great quantities of silver daily brought from Jamaica, is set forth.

5. Their patriotism in time of danger is noted, particularly in the matter of repelling the French invasion of Jamaica as also their losses by the enemy at sea and the earthquake at Jamaica.

6. The reference to the maintenance of their own poor is also interesting and suggestive.

7. The mention of their desire to be heard by their own counsel in the House *Journal* is also interesting, indicating as it does concerted Jewish action in the protection of Jewish civil rights fifty years before 1746, which Mr. Hyamson in his "History of the Jews in England" (p. 287) fixes as the date of the first forerunner of the Jewish Board of Deputies

NOTES ON THE HISTORY OF THE JEWS IN BARBADOS.

BY N. DARNELL DAVIS, C. M. G.

I.

Extracted by N. Darnell Davis, C. M. G., from Vol. I, Miscellaneous, pp. 397-416, of Manuscript Collections compiled by Dr. Lucas (grandfather of Rev. Charles Kingsley) and now in the possession of E. T. Racker, Esq., of Merview, Hastings, Barbados, West Indies.

These people appeared here very early after the settlement of the country, both Dutch, French, and Portuguese (*sic*): the French probably from Martinique, for the purposes of smuggling; the Dutch, I presume, from Holland, when our trade in a manner centered there, and I have always understood that the bulk of them were of Portuguese origin; which is the highest order among them; and who in London, neither unite in the same synagogue or burial grounds; here, however, they must coalesce, from paucity of numbers.

The Portuguese Jews came to us, either directly from the Brazils, or through Surinam when possessed by us, or on its final evacuation by us to the Dutch, 1667.

Soon after the discovery of the Brazils, great numbers of Jews were banished thither from Portugal in 1548. The Dutch invaded the Brazils in 1630; and, by 1635 they had conquered nearly the whole country; and to this source, in the absence of any direct, I attribute the swarms of Jews, formerly found in the West Indies; for men of their habits were not likely to remain on the theater of war, when they could escape; and dealing always more in personal than real estate (having no kingdom of their own in which to purchase lands)

they could more conveniently emigrate. Barbados and Martinique had become places of considerable commerce; Surinam was fast settling, and to those places they removed themselves (Appendix A.). To this source undoubtedly is chiefly owing the early and long-continued circulation of the Portuguese gold coins in this Island; and both the Brazils and the settlements on the east coast of Africa supplied immense sums to Portugal.

This coin came to us as a bullion trade, from London and Portugal, where all the light pieces were bought by weight, and delivered by tare; and we likewise got some false coin.

The Spanish coins were chiefly silver, the returns for Africans sold to the Spaniards by the Royal Company or individuals.

And the reason we had no English money must have been the severe restrictive laws against exporting the coin of the realm, even to her own colonies; and the balance of trade being in her own favor, there was little necessity to make it up by coins.

I find the following notices of them in our early history; and by the very first notices, on the 12th of August, 1656, it will be ascertained that they were here in considerable numbers, and required regulation:

As to the particulars relating to ye Jews presented by the Grand Jury, at the last general Sessions held for this Island, the Governor and Council will take ye same into further consideration at next sitting. ("Minutes of Council," August 12, 1656, p. 248. See Appendix B.)

Upon the Petition presented to ye Governor and Council concerning the Jews, by the Grand Inquest, that ye Laws and Statutes of ye Commonwealth of England relating to Foreigners and Strangers be exactly taken notice of, and put in due execution, by those whom it should or may concern. ("Minutes of Council," August 12, 1656, p. 250.)

Upon ye Petition of Jacob Nunez, Jew, it is ordered that the Judge of ye Court shall see the same; and forthwith cause his Marshal to levy the Execution therein mentioned, according to Law. ("Minutes of Council," August 12, 1656, p. 250.)

The following order of the King in council will best explain itself ("Minutes of Council," August 10, 1681, p. 401):

At the Court of Whitehall, 29th of October 1669

Present:

The King's Most Excellent Majesty.
His Royal Highness ye Duke of Yorke
His Highness Prince Rupert
Lord Archbishop of Canterbury

Earl of Carlisle	Lord Treasurer
Earl of Craven	Duke of Buckingham
Lord Arlington	Duke of Albermarle
Lord Newport	Duke of Ormond
Lord Holles	Earl of Ossory
Lord Treasurer	Earl of Bridgwater
Mr. Vice Chamberlain	Earl of Sandwich
Mr Secretary Trevor	Earl of Bath

Whereas upon the humble Petition of Antonio Rodrigo Rigio, Abraham Levi Regio, Lewis Dias, Isaac Jeraio Coutinho, Abraham Pereira, David Baruch Louzado, and other Hebrews, made free Denizens by His Majesty's Letters Patents, and residing at Barbados (read at ye Board ye 15th of September, 1669), together with a certificate thereunto annexed, complaining, that notwithstanding their Denization, divers persons of said Island do endeavour to deprive them of the benefit thereof, and refuse to admit their testimony in Courts of Judicatures, and expose them to all sorts of injuries in their Trade, and praying relief therein, His Majesty was then graciously pleased in Council to refer the consideration thereof to ye Right Honble, the Lord Willoughby of Parham, His Majesty's Governor of ye Carribee Islands; who was required to report his opinion thereupon, to His Majesty in Council, who delivered in his Report in writing as followeth (vizt):—

"May it please Your Majesty:

"In obedience to Your Majesty in Council's order of ye 15th of September last past, made upon ye Petition of Antonio Rodrigo Rizio, Abraham Levi Rizio, and other Hebrews made free Denizens by Your Majesty's Letters Patents, and residing at Barbados, I have called to my assistance some of the chief Planters, and have considered of the said Petition, and certificate thereunto annexed, and do thereupon humbly Report to Your Majesty, that I do find that Your Majesty's Hebrew subjects in the Island of

Barbados have not been exposed to any other injuries in their Trade, or otherwise, than only such as they conceive redound to them by reason of the non-admittance of their Testimony in Courts of Judicature; whereof also, during my residence on my Government I never received any complaints from them. But I do find it to be true, that the Judges in the Courts of Judicature in Barbados have ever since Your Majesty's most happy Restoration, refused to admit of the Testimony of the Hebrews in such cases wherein Your Majesty's Christian subjects are parties; for that they are of opinion that by ye Law they neither can, nor ought to admit them, since they refuse to swear upon the Holy Gospel, which ye Law requires to be done in ye administration of all oaths, in civil causes depending between Your Majesty's subjects. Nevertheless their Testimony hath been, and is admitted in those courts in all cases depending between Hebrew and Hebrew, to which Your Majesty's Christian subjects are not parties; but I do find, that in the time of the late Usurpation, their Testimonies were then admitted in all Courts, and in all cases whatsoever; and if it shall appear to Your Majesty, that by reason of the present non-admittance of their Testimonies in all cases, they do receive Injury in their Trade (the freedom whereof I do think to be the Interest of that Your Island), I humbly conceive, that if Your Majesty shall be pleased to direct Your Governor to require his Council, and the Assembly there, to prepare and pass an Act or By-Law, for the free admission of their Testimony, as is desired, it will be effectual to that purpose; which I most humbly submit to Your Majesty's Most Princely Wisdom.

“Wm. Willoughby.”

Which being this day read at the Board, it was upon due consideration of the whole matter, thought fitt, and accordingly ordered by His Majesty in Council, that ye Right Honble the Lord Willoughby of Parham, the present Governor of the Carribee Islands, and the Governor there for the time being be, and he is hereby directed and authorized to require his Council, and the Assembly there, to pass an Act or By-Law, whereby such Hebrews as shall from time to time be Naturalized by His Majesty, and resident in the said Island of Barbados, shall and may be freely admitted to give their Testimony in the Courts of Judicature there, in such manner and form; as the Religion of the said Hebrews will permit; and such as the Governor for the time being, His Council and the Assembly there, shall allow of; and

likewise to enjoy the full benefit of their Naturalization, according to the tenor and purport of His Majesty's Letters Patents.

Richard Browne.

In pursuance of the foregoing royal order the following law No. 61 (M. L.) was passed February 18, 1674, restraining the testimony of the Jews to matters relating to trade and dealing only; and so continued to the year 1786, when it was repealed by No. 40 (M. L.); the legislature refusing to grant more though enjoined thereto by the foregoing royal order.

No. 61. An Act appointing how the Testimony of People of the Hebrew Nation, shall be admitted in all courts and causes.

Whereas His Sacred Majesty hath signified his Royal pleasure, that all persons of the Hebrew Nation resident in this Island, that are made her Denizens may be admitted to give their Testimonies on their oaths, in all Courts and Causes, in such manner and form as the Religion of the said Hebrews will admit. Be it therefore Enacted and ordained by His Excellency Sir Jonathan Atkins, Kt, Captain General and Chief Governor of this, and other the Carribee Islands, the Council and Assembly of this Island, that all such persons of the Hebrew Nation as reside in this Island, and are men of Credit and Commerce, shall from henceforth be freely admitted before all Judges, Justices and other Officers, in all Courts and Causes whatever, relating to Trade and Dealing, and not otherwise, to give their Testimony upon their Oaths, on the five Books of Moses, in such manner and form as is usual, and the Religion of the said Nation doth admit.

Assented to the 19th of February 1674

Edwin Stede, Depty Govr.

The Jews finding their persons not protected by the foregoing enactment, presented the following petition to Sir Richard Dutton, knight, the Governor of that time:

Barbados— To His Excellency Sir Richard Dutton, Knight, Captain General and chief Governor of Barbados, &c, the Honble Council and Worthy Gentlemen of the Assembly.

The Humble Petition of Aaron Baruch Louzado, Daniel Bueino,¹

¹ Surely Daniel Bueino must be a Portuguese Jew; and perhaps the origin of the present name Bynoe; a name I never met with anywhere else.

and Jacob Formzabe, in the behalf of themselves and the rest of the Jews in this Island humbly sheweth:

That whereas by an Act made and passed by His Excellency Sir Jonathan Atkins, Knight, late Governor of this Island, the Honble Members of the Council and Gentlemen of the Assembly, bearing date of the 18th of February, 1674, it was thereby enacted and ordained, that all such persons of the Hebrew Nation as reside in this Island, and are men of Credit and Commerce, should be admitted before all Judges, Justices and other officers, in all Courts and Causes whatsoever, relating to Trade and Dealing, and not otherwise, to give their Testimony on their Oaths, on the five Books of Moses, in such manner and form as usual, and the Religion of the said Nation doth admit; and whereas also, by an order made and passed by His Excellency Sir Jonathan Atkins, Knight, Governor of this Island, &c, and the Honble Members of the Council, bearing date the 25th of November, 1675,² being for the better Confirmation of Peace (the Jews having formerly been threatened by some Christians, by reason whereof they went in fear of their lives), and that they might have the benefit of protection against outrages, by his Majesty's Laws in such case provided, they conforming themselves to the direction of the Laws:

And whereas the said Act and Order, by the Departure of the said Governor, are now become of no force or validity to your Petitioners, whereby they may receive any benefit thereof for recovering of their just debts, and enabling them to trade, traffic, etc., and have commerce with the Christians and to defend themselves against accruing wrongs and injuries, without Your Excellency's tender and prudent consideration of the great hardships and confinement Strangers and Foreigners lie under in such cases, will be graciously pleased to give relief.

Whereof in all humility Your Petitioners implore Your Excellency, the Honble members of the Council, and worthy Gentlemen of the Assembly, to extend your favour so far, as to take the Said Act and Order of Council under your serious and prudent consideration, that the said Act and Order may

² The order of the 25th of November, 1675, by Sir Jonathan Atkins is wanting—the volume containing it not being in existence, to my knowledge; but the substance of it is in this petition. But see article by Dr. Friedenwald containing it in *Publications of the American Jewish Historical Society*, No. 5, p. 96.

be Revived; or that a new Act or Order of Council may pass to the same intents and purposes, whereby Your Petitioners may not be utterly debarred and disenabled to Trade and Traffic, for acquiring an honest livelihood for their maintenance and support in this World.

Barbados.

By His Excellency.

This Petition is referred and recommended to the Assembly to prepare a Bill to enable His Majesty's subjects of the Hebrew Nation resident in this Island, to be admitted to give their Testimonies in the several Courts of Judicature in this Island, in such manner as the Religion of the Jews will permit, pursuant to His Majesty's Order-in-Council in their behalf made; whereby His Majesty is pleased to command the Governor of this Island for the time being, to require the Council and Assembly to pass an Act or Law for that purpose.

This Board, upon the Petition of the Jews this day presented, having taken into their consideration a former Order here made, in the time of Sir Jonathan Atkins, then Governor, dated the 25th of November 1675, whereby the then Governor and Council for the better preserving His Majesty's Hebrew Subjects residing in this Island, from being beaten, maimed or wounded, did order, that in such cases, the Jews should be permitted to give their own Oath in Evidence, for Proof, before such Justice of the Peace, before whom such complaint should be made; I do declare the said Order to be good and valid, notwithstanding Sir Jonathan Atkins, the then Governor, is not now Governor: and all Judges, Justices of the Peace, and all others are hereby desired to take notice thereof, and give obedience thereto accordingly.

The Jews seem to have been objects of great anxiety with the Barbadians, although they did not aspire to any ascendancy in Church or State, the objects of terror to Episcopalians; and they (the Barbadians) refused to obey not only Sir Jonathan Atkins's order, but even the royal order itself, and would not give them their testimony in all cases, as required; but even passed an act in direct opposition, and kept in their law books for 112 years, viz., to the year 1786, as will be presently seen. And it was not judged expedient by the Lords of Trade, etc., to have it repealed. But even with per-

sonal inabilities they exceedingly flourished, till commerce took a new direction; and every difficulty in their dealings with the Christians vanished by their keeping a Christian clerk in their shops to prove their debts and contracts with them.

At length in the year 1786 their testimony was restored to them without a struggle, I believe, by repealing No. 61 (M. L.) by No. 40 (M. L.), as will be seen below, viz.:

Whereas by an Act passed by the Assembly and Council of this Island, and assented to on the 18th day of February 1674, by His Excellency Sir Jonathan Atkins, Knight, then Governor, entitled "An Act appointing how the Testimony of the people of the Hebrew Nation shall be admitted in all Courts and Causes," reciting that his sacred Majesty had signified his Royal Pleasure, that all persons of the Hebrew Nation residing in this Island, that were made free Denizens, might be admitted to give their Testimony on their Oaths, in all Courts and Causes, in such manner and form as the Religion of the said Hebrew Nation would admit; it was therefore enacted, that all such persons of the Hebrew Nation as resided in this Island, and were men of Credit and Commerce, should from henceforth be freely admitted before all Judges, Justices and other officers, in all Courts and Causes whatsoever, relating to Trade and Dealing, and not otherwise, to give their Testimony upon their oaths on the Five Books of Moses, in such manner and form as was usual, and the Religion of the said Nation would admit: and whereas the Said Act having been made expressly Contrary to His then Majesty's Royal Pleasure, by confining the Testimony of persons of the Hebrew Nation to men of Commerce only, and to Causes relating to Trade and Dealing, and not otherwise, which His said Majesty, as by the Preamble of the said Act appears, intended and directed should be general, and extend to all free denizens of that nation in all Courts and in all Causes whatever, the same never received the Royal Confirmation; and not being considered as of force, was omitted by Rawlins, Zouch and Salmon, in their several complements of the Law of this Island, and never printed, though their respective editions went through different impressions; but remained in the Secretary's Office unnoticed and disregarded, until the year 1762 when an Act having passed authorising Richard Hall, since deceased, to print a new edition of the Laws of Barbados, and the said Richard Hall not finding any actual repeal of

the said Act, and conceiving it therefore, from the fact of the record, to be in force, he accordingly had the same printed and published in his said Edition of Laws, as an Act in force, taking notice, however, in a note at the foot of the said Act, that it had never been printed, or even the Title inserted in any former edition; and observing also in his preface, that some of the Acts printed in his collection were not in general use, but that he thought himself not authorised to omit any but those actually and expressly repealed: and whereas the Hebrew Nation, by the Laws and Constitution of England, whether natural-born subjects or aliens are admissable in all Courts and in all Causes whatsoever, both Criminal and Civil, as Witnesses competent to give Testimony, upon their being sworn upon the Pentateuch; and such has been the constant practice as well in this Island as in England:—for as much therefore as the rejecting of the Testimony of Jews may be subversive of Justice, and attended with infinite inconveniences; Be it Enacted and declared by His Excellency David Parry, Esquire, His Majesty's Captain General Governor, and Commander-in-Chief, etc., etc., etc., that the said recited Act ought not to be in force, but the same and every part thereof is, as is hereby declared to be null and void and absolutely repealed to all intents and purposes.

Passed September 9th, 1786.

This was one among the many acts that had long encumbered and disgraced our code; and No. 82, the very next I shall quote, stands in the same unhappy light, viz., No. 82, in which is this clause against the Jews, repealed however soon after by No. 108, clause 1st.

No. 82. Clause 17. And in regard the Planters' necessity doth compel them for the management only of their Lands, to keep so vast a stock of Negroes and other Slaves, whose desperate lives and great numbers become dangerous to them, and all other the inhabitants; that therefore such who are not bound up by that necessity, in having Plantations of their own, or hired land, may not increase the danger to this Island, by keeping Negroes or other Slaves to hire out to others: Be it therefore enacted by the Authority aforesaid, that no person of the Hebrew Nation, residing in any Sea-port town of this Island, shall keep or employ any Negro or other Slave, be he man or boy, for any use or service whatsoever, more than one Negro or other Slave, man or boy,

to be allowed to each of the persons of the said Nation, excepting such as are denized by His Majesty's Letters Patent, and not otherwise, who are to keep no more than for their own use, as shall be approved of by the Lieutenant Governor, Council and Assembly: and if any Negro, man or boy, more than is before allowed by this Act, shall be found three months after the publication hereof, in the Custody, possession, or use of any of the persons aforesaid, then every such person or persons shall forfeit such Negro or other Slave; one moiety of the value thereof to whomsoever shall inform, and the other moiety to His Majesty to the use in this Act appointed.

They were early dealers in false coin, as well as importers of light coin, as before observed; and their knowledge of the Portuguese language, and its near relative the Spanish, gave them great facilities in dealing with those two nations of bullion. I find the following early order to prosecute one of them recorded April 27, 1682 ("Minutes of Council," p. 459):

Information being given to this Board of Mr. Raphaell de Mercado importing and vending extraordinary light Spanish, which may in time prove a thing of evil consequence by means thereof; and for that it appeared to this Board the information had matter of truth in it; It is therefore ordered, that the said Raphaell de Mercado stand forthwith bound to the Grand Sessions, there to answer the same, himself in £500 sterling; and two sureties in £250, sterling, each: and

that Jeremiah Cooke, Esquires, two of His Majesty's Justices of the Peace, summon the said Mercado before them and take his Recognizance; and likewise that they summon Captain Samuel W. Wiltshire to appear before them, and enter into Recognizance with what other persons whatsoever, to give in evidence against the said Mercado in this matter.

It had been well for us had this prudent foresight of our ancestors not been forgotten in latter times. The practice of importing light Portuguese coins, in particular, extended to a most alarming depreciation of our currency. The papers on light coins and exchanges in the Carribean throw considerable light on the subject; but the unlawful gains of a very few

grains in a light moidore or joe, lost by attrition were not even the shadow of a shadow of what we have since seen practiced on the most extensive scale. Moidores that should be worth six dollars were clipped, filed, etc., to the intrinsic value of four; joes of eight dollars to six; and all coins, except those current in Great Britain, in the same proportion.

When the original coins were not to be procured readily in sufficient abundance, for the file and scissors, joes were coined in England, both with ancient and modern dies, very fair to the eye, excellently milled, exactly of the size of the cut-joe, worth six dollars. They were imported in the greatest abundance, and remitted back immediately in bills or produce, at an enormous profit. Others were of the full size of a joe, very thin, with a shrill ring; not that of gold, supposed to be chiefly platina. These were from North America.

The cut-joes, etc., clipped and filed in the country, were not milled. They would not take the trouble to do it.

The evil was of gigantic magnitude, and we were tired with half-measures of honesty; propounded, no doubt, by interested individuals: and when did half-measures ever do any good? At length the legislature appearing incapable or unwilling to do the only possible right thing, viz., giving the coins a currency by weight, fineness and intrinsic value, Governor Parry interposed. He issued three proclamations with the advice of the council: the first two for regulating the silver coins, the third for those of gold. In those for silver, he was constitutionally correct; but not so in that for the gold, which was neither founded on the revival of an old law, nor followed by one legalizing the act, and indemnifying for it. But the good sense of the people prevailed. The measure was so just, and so imperiously called for, that no opposition whatsoever was given to carrying it into immediate execution. The proclamations for the silver were grounded on the 6th Anne, Chap. 30; by which silver was virtually made the only legal tender here, by weight; and which, by the 19th Royal Instruc-

tion, he was bound to see carried into execution; but which payment having been much more inconvenient than tale, had been discontinued as much as possible. To the proclamation he annexed, at length, the act; and the measure was effectual. ("Minutes of Council," March 16, 1791, pp. 205 and 211, and instruction at length.)

This act of Anne was a good act when it passed; for much of the Spanish coin of that day was hammered silver and gold, at least dollars and pistoles, called cob-money.³

³ Cob-money, or hammered money, was this: a piece of the metal of the exact fineness and weight of the coin, rounded in shape as much as possible in so rude a production, was hammered on one side with the head of the reigning monarch, and on the other with his arms; very imperfectly done, however. It was thick in the middle, thin in the edges—a rude lump. The word Cob, I understand, in Spanish means a piece or lump of anything. The last Cob-Dollars that I have seen were brought by my Lord Combermere from St. Kitts. They were unknown there; but on showing them to me, and asking information, I explained them to him as old acquaintances. In a late tremendous flood in that island they had been washed down by a mountain torrent, in whose bed they had been long concealed, and worn black. I suppose they had been long buried there, when the island was invaded by General Codrington in 1689, or by Ibbeville in 1715. I may observe that the letters on the Portuguese gold coins denote the settlements where they were coined; as R. for Rio Janeiro, etc., the figures are their value in *Reis*, an imaginary coin of account, so that a five moidore piece, containing 20,000, makes a man very rich, in figures; but really possessing but thirty dollars. The edges were not milled, and much injured by villainy; and when they were milled, they were not clipped and mutilated in so barefaced a manner; and for a time the milling was effectual for their preservation; though at last they suffered. I remember much of the cob-dollar in the weighed-silver, but never in tale. The cob-pistoles I have seen in tale. The gold coins were next regulated, by an arbitrary and illegal measure undoubtedly, but a measure nevertheless absolutely necessary. He issued his proclamation, ordering $2\frac{3}{4}$ d. to be deducted for each grain of gold wanting of the standard weight of each denomination of current

The Jews had the credit of being deeply implicated in the transactions, so dishonorable to us, that led to this beneficial arrangement, as well as being among the first introducers of light and counterfeit money. They have long had a synagogue and are protected in their religious rites; but no legislative enactments have hitherto been permitted, though attempted in their Vestry Bill; rather tolerated than established. They hold real estate, not sugar works, now; for what with their Sabbaths and ours, their holidays and some of ours, they cannot cultivate sugar in so dry and unseasonable an island, with any prospect of success.

They are now confined to one street, Swan Street,⁴ its true and very ancient name, and constantly so called by them; but by others Jew Street.

gold coins. Immediately they were all weighed, each separate piece wrapped up in paper, with its value written upon it, and its true weight. It was certainly at first very inconvenient, either to receive or pay away considerable sums; and was called "weighed gold." Great honor was observed in these transactions, and very trifling frauds were perpetrated. People seemed tired of cheating. But, being an excellent remittance, the whole very soon disappeared; and an honest, full-weight, milled currency took its place. (For the *Proclamation* vide "Minutes of Council," August 2, 1791, p. 231.)

⁴Swan Street is as old as Cheapside, two of the original streets at the first building of the town. It has not fallen to my lot to find the origin of that name; but I think it very likely to have been so called in honor of Captain Swan, one of the very first settlers here, who, I suppose, from his profession and skill, may have had a hand in laying it out, or resided in it. Ligon speaks of "one Captain Swan, the antientest and most knowing surveyor there." He drew the first map of the island, taken from him by the Governor, Sir Henry Hunckles, and never returned to him. (Vide Ligon, in *Loco*.) The sinuosity of both streets, I presume, marks the windings of the former beach. Cheapside extended from the new bridge to Shipping Bridge; and in it were the exchange and the butcher's market for meat, but no butchery there.

They are as a people very much reduced, in numbers and wealth; and are little more than retailers. The causes of this declension appear to be chiefly those mentioned below, growing out of the wonderful rise of Liverpool and commerce taking an entire new direction from thence. The canal system and the machinery in that part of England have raised the commerce of Liverpool beyond any competition, either in prices or expedition; and the Jews having been supplied from London in great measure, they have lost in succession the linen trade, the cotton goods trade, the hardware and pottery trades, and the bullion trade.

By opening the Irish trade, the linen manufactures of Ireland are now sold here by their own merchants or agents, at the cheapest possible rates; and so very completely, that the very word "Holland," which denoted fine linen, has given place to "Irish"; those linens having been formerly imported into England, from Germany, through Holland. The same fate has befallen the delph wares, which have given place to the more elegant and cheap manufactures of "Etruria" and the potteries. Manchester supplies us most abundantly with her cottons, and almost supersedes the East India cottons; and the hardwares of Birmingham and Sheffield are sold here by their own agents; and so are those from Manchester. The bullion trade is lost by our receiving only perfect and heavy coins; and being supplied abundantly with them by the government, in pay to her garrisons, etc.

APPENDIX A.

Ordered that the consideration (of the Memorial?) of the Jews and Foreigners brought from Brazele to this Island, be presented at the next sitting of ye Governor, Council and Assembly. ("Minutes of Council," November 8, 1654.)

APPENDIX B.

Whereas it appears to this Board that the Jews in this Island are very prejudicial to Trade, by not buying the Produce of this Island; but, on the contrary, Ship off all the ready money they

can get, It is ordered that the Solicitor General^s and Queen's Counsel procure a list of what Negroes belong to the several Jews in this Island, and that they prepare a Proclamation to Revive, and put in Execution a Law relating to Jews keeping negroes. ("Minutes of Council," July 9, 1705, p. 83.)

II.

MENTION OF THE JEWS IN THE RECORDS OF BARBADOS, BY J. GRAHAM CRUICKSHANK, ESQ.

(1655) On the petition of several Jews, it is ordered that, behaving themselves civilly and doing nothing to disturb the peace, they shall enjoy the privileges and laws of the Island relating to foreigners and strangers. ("Council Minutes," Lucas' copy.)

(1670) Petition of Jews in St. Michael's Town, that they are unequally taxed by the Vestry.

(1681) Objection to Jews' testimony in cases where Christians were involved. They would swear only on the five books of Moses, and not on the Holy Gospel. Ordered: That their testimony be admitted, they swearing as their religion allowed.

(1682) Raphael de Mercado to appear before Grand Sessions for importing and vending light Spanish money.

(1705) It appearing to the Council that the Jews are very prejudicial to trade, by not buying the produce of the Island, but, on the contrary, shipping off all the ready money they can get: It is ordered that the Solicitor General and Queen's Counsel procure a list of what negroes belong to the several Jews in the Island and that they prepare a proclamation to revise and put in execution a law relating to Jews' keeping negroes.

NOTE.—Lucas (Vol. 29) mentions an early Act (1688) prohib-

^s N. B. Chilton, the Attorney General, was confined in Gaol by sentence of the Court of Grand Sessions—and suspended at this time. Rawlin, Solicitor General; William Walker, the Queen's Counsel.

iting Jews and others not employed in agriculture from keeping more than one negro each. I gather that the Jews made a good deal of their money by purchasing and hiring out negroes; and this order by Council was intended, evidently, to place them under disability in that direction.

(1750) Case of the kidnapped Portuguese, brought to Barbados and sold to Jews unjustly for a term of years.

NOTE.—There were also some laws all the titles to which, at least, are given by Rawlins and Hall.

Adding to these notes:—Far, as the Jews were outside my field—it may be remarked that, from the number of Jews who lived and traded in it, Swan Street was at one time commonly known as *Jew Street*.⁶ An advertiser in the Barbados *Mercury* for March 16, 1805, says: “. . . Letters may be left at Mr. Hunt's, in Jew Street.” And Mr. Hawker says that even forty years ago the street was so known. The stores there, I was told, had doors leading from one to another, because, said my informant, the Jews “lived so loving.” They had a peculiar custom of presenting every new Governor with what was known as “Jew Pie,” viz., a crust covering a pile of gold coins. Omitting this present to one Governor, “ructions” were the result. I forget how the row was settled.

The Jews in Barbados are now a feeble folk, numbering scarce half a dozen, headed by the Baezas. I visited the synagogue which stands at the corner of Synagogue and Magazine⁷ lanes. Behind the wall, in the graveyard, lie about a thousand tombstones, very close to one another. A favorite engraving on them is an axman cutting down the unfruitful tree. A few of the inscriptions are in English, but most in Hebrew. The oldest tomb I made out was that of David Raphael Mercado, merchant (perhaps he who imported and vended the light Spanish money) who died August 14, 1685. When the late Rev. Daniels was alive, services used to be held

⁶ After Surveyor Swann, whom Ligon mentions.

⁷ From its leading to the powder magazine, which stood about where the Free Library now stands, then outside the town.

in the synagogue every Saturday morning. But since his death in 1905, and the appointment of no successor services are held only on festivals, by Mr. Joshua Baeza, merchant, in Bridgetown. The synagogue is opened every Saturday morning for anyone who cares to go there to pray, but no one goes. The lamp is always kept burning before the Ark, and I believe ten Mosaical scrolls are *in* the Ark, in good preservation. But the synagogue lacks a congregation.

Within the churchyard walls is another building where the caretaker stays. He tells me that, many years ago, there used to be a school there where Jews in Bridgetown sent their children, daily, to be taught by a rabbi. There was also in the building a room where poor Jews coming to the island were lodged until they found something to do.

The caretaker further said that at Speightstown there used to be a synagogue which was destroyed in the 1831 hurricane, and never rebuilt.

The quiet of the synagogue and surrounding yard, in Bridgetown, is extraordinary in the heart of a busy and congested city.

LAWS OF BARBADOS (HALL'S EDITION).

Among those noted as obsolete, etc.:

33. Private. An Act to make Captain Ham a free denizen, March 3, 1646.

208. Concerning the Denization of certain Jews herein named, July 2, 1662.

WILLS AT SOMERSET HOUSE.

Reference mark Pett 134. Jamaica property—Captain John Moses, of H. M. S. "Anglesea," 23rd Oct. 1703—12th March 1704, Commission to Wm. Moses, Brother.

Reference mark Browning 150. Peter Passataigre of St. Michael's, Barbados, Planter. Will dated 1716, proved 1719.

There is a will of Sampson, of Antigua. This was apparently another Jewish family. Query whether these were Jews?

III.

DOMESTIC STATE PAPERS—1655—(I-92).

WARRANTS OF THE PROTECTOR AND COUNCIL.

1655, April 27th. For Abr. de Mercado, M. D., Hebrew, with David Raphael de Mercado, his son, to go to Barbados, where he has an order from His Highness to exercise his profession.

IV.

EXTRACT FROM LETTERS ON SLAVERY, ETC., BY WILLIAM DICKSON, LONDON, 1789.

(p. 138.) The Alms House in Bridgetown for the reception of the (white) Poor is the only apology for a Hospital belonging to Barbados.

But, from the *Barbados Mercury* of October 28, 1786, I perceive that a subscription was opened on July 7, for establishing "THE BARBADOES GENERAL DISPENSARY, for the relief of the Sick poor."

Of this charity His Excellency Governor Parry and his lady, with a considerable number of other ladies and gentlemen, liberally contributed; and the active Humanity of that able physician Doctor Handy was particularly useful in promoting it. Be the effects and the *duration* of this charity what they may, the public spirit and Humanity which actuated the founders of it, do them much honour.

From that honour far be it from me to detract; but, justice to a humble remnant of a once highly favoured State calls upon me to observe, that, of the sum subscribed to this charity, upwards of one tenth was contributed collectively and individually by the HEBREW NATION; though their numbers fall short of one twentieth of the white inhabitants of Barbadoes, and not one hundredth part of the property of the Island is in their hands. Sir, this despised (not to say *oppressed*) but peaceable, loyal and, I will add, *venerable*, people, still remember, as they were commanded, the affliction of their

forefathers, in the land of Egypt. This surely is an amiable principle; and, for the peculiarity of their other tenets, while they disturb not society, they are not accountable to man. It is remarkable that they were enjoined to “spoil the Egyptians,”—their oppressors—in order, no doubt to vindicate for themselves the wages due for their servitude.

V.

EXTRACT FROM A POEM ENTITLED BARBADOES, BY M. J.
CHAPMAN.*

See the rare date! whose branches dropt with gold,
And drest with flowers, the sons of Israel hold;
In solemn pomp proceeding, when comes round
The feast of Tabernacles

Note from page 91.

The Jews in this Island, who have given a name to one of the best streets in Bridge-Town, used to carry in processions on the Festival I have mentioned, branches of the Date-tree, gilt and dressed with flowers. It is interesting to observe them adhering to all the rites and ceremonies which can keep alive in their minds the memories of their “pleasant land.” They have successfully claimed the respect of their fellow-colonists, and have always been well treated by those whom Mr. Montgomery happily calls “the funguses of the Earth”—the West Indians.⁹

* Published in London in 1833, in a volume of verse entitled, “Barbados and other Poems.” (page 12.)

⁹ Compare articles on the Jews of Barbados in *Publications of the American Jewish Historical Society*, No. 5, pp. 57-61, 90-99 (Dr. H. Friedenwald); No. 1, pp. 105-108 (Dr. Cyrus Adler); No. 2, pp. 95-97 (M. J. Kohler); No. 12, pp. 40-42 (L. Hühner), and the article on “Barbados,” by Dr. Herbert Friedenwald, in Vol. III of the *Jewish Encyclopedia*, which utilized E. S. Daniel’s “Extract from the Various Records of the Early Settlement of Jews in Barbados,” privately printed, 1899. See *supra*, pp. 16, 17.

VI.

DOMESTIC STATE PAPERS—1662-1664—(68-90).

1662-63, February, No. 138. Grants of Denization to James Gayo and Jeronimo Rodriques Resio, living in Barbados, provided they take the Oath of Allegiance before the Chief Magistrate there.

1663, June 22, No. 104. Warrant for a Grant to Toros (Francis?) Lord Willoughby, and Lawrence Hyde of the sole use for 14 years, in Barbados and the other Caribbee Islands, of a Sugar Mill newly invented by David de Mercato, with power to employ therein Mercato, or any others whom they may think fit.

1664, January 2. Warrant for a Grant to Francis, Lord Willoughby of Parham, and Lawrence Hyde, second son of the Lord Chancellor, for 21 years, of the sole making and framing of Sugar Mills, after a new manner invented by David de Mercato, who is desirous of the said Grant to be made to them, they giving him all due encouragement.

VII.

THE OLDEST JEWISH TOMBSTONES IN BARBADOS.

(1)

SA

DOEMCVRTADOARON

DEMERCADO QVE

FAIESEO EM 9

DE ADAR 5420

This is engraved on the stone just as written, without any punctuation. Properly it would be:

Do Em Curtado, Aron De Mercado, Que Faieso Em q de Adar 5420 (1660).

(2) Here Lyeth y^e Body of David Raphael De Mercado Merchant who Departed this world y^e 14th of August 1685.

Sepultur A do Bemanenturado De David Raphael De Mercado Que Faleceo Sm 24 de Menahem An^o 5445 Sua Alma Goze da Gloria.

A Hebrew inscription on the tomb corresponds with these.

THE JEWS' TRIBUTE IN JAMAICA.

EXTRACTED FROM THE JOURNALS OF THE HOUSE OF
ASSEMBLY OF JAMAICA.

BY GEORGE FORTUNATUS JUDAH.

Colonel Edward D'Oyley, who was acting as Governor of Jamaica at the time of the accession to the throne of England of Charles II, was confirmed in his office by a new appointment by that monarch in February, 1661. In August of the same year he was superseded by Lord Windsor, who arrived early the next year. This was seven years after the English conquest of the island. The first Legislative Assembly of representatives of the people was not held until after Lord Windsor's departure from the island on account of ill health, in 1663. This Assembly was called together by Sir Charles Lyttleton, who came out with Lord Windsor, as Deputy Governor. In about 1670-71, the Jews commenced to arrive in this island in numbers, and continued to increase year by year. It was in 1675, during the first months of the Governorship of Lord Vaughan, that we find in the proceedings of the Assembly under date 7th May, 1675, in the Act for confirming the Orders of Council, the following entry: "The order about the Jews to be omitted;" what that order was is not stated. On Tuesday, 21st September, 1686, on the Bill for an additional impost being considered, the question was put, "Whether Jews, that are Shopkeepers, as freeholders pay £5 or £3. Voted £3."

On Friday, 23d March, 1687-8, "Whether Jews pay £200 or £300. Voted £200." On Friday, 14th October, 1698, the Speaker producing a petition which he said was delivered to him to present to the house, it was (after some debate) read; and it importing complaints against the Jews in general, a further debate arose and

Resolved, That the further consideration thereof be deferred till Thursday next, and then the said petition be again read and in the meantime to lie on the table for the inspection of the house.

On the day named (Thursday, 20th October, 1698) the following appears on the minutes of the Journals of the House:

It being moved that the petition against the Jews which was appointed to be again read this day, being a matter of great weight and importance the consideration thereof may be referred to a future day. It was accordingly ordered to lie on the clerk's table.

The following entry appears on the minutes of Wednesday, 16th November, 1698:

It being moved that the privileges of this House had been broken by one Samuel Lopez Depass, a Jew, by striking a servant of one of the members of this House, at Port Royal, it was thereupon ordered that the said Samuel Lopez Depass be sent for in Custody of the Messenger, which was done accordingly by the Speaker's Warrant.

On Saturday, 19th November, 1698, the petition of Samuel Lopez Depass, the Jew, being read it was, after some debate, ordered that he should be sent for, and being called in it was demanded if he owned his petition which he did (wherein he had acknowledged his fault and prayed for pardon), whereupon he was ordered to withdraw; and it being resolved thereupon that he should be discharged, paying his fee, which was ordered to be £10 to the clerk, and £10 to the messenger, and to be reprimanded by the Speaker and submit himself on his knees to the House. He was again called in and was reprimanded by the Speaker, and on his knees begged pardon of the House, and was ordered to be discharged, paying his aforesaid fees, and stand committed till he pay them.¹

One Joseph Cohen D'Azevedo, seems to have been mixed

¹ The Nemesis of Fate in this instance was evidenced in a lineal descendant of this Depass being elected in the 'fifties of the last century a member of the House of Assembly for the same parish of Port Royal.

up with the agency in this island of the Darien settlers as appears by the following, under date of Tuesday, 21st March, 1698-9.

Michael Holdsworth Esquire reported as followeth: That the Committee appointed to examine the books letters and papers of Jacob Mears and John Sadler had according to the command of the House done the same in all which they find nothing directly relating to the paper produced to the House entitled "A scheme of trade &c.," but in a letter dated in December 1698 to Joseph Cohen D'Azevedo who according to the purport of the said letter seems to be concerned with the Scots he solicits to be factor for the Scots Company and to furnish them what Necessaries both from Jamaica and England, they may have occasion for.

Wednesday, 21st June, 1699. A petition of the Jews being read, and some debate arising thereupon, the further consideration thereof was deferred till another time.

Thursday 22nd June, 1699. Upon debate the question was put whether the Jews should pay £3000 or £4000. Voted £4000.

Friday, 7th August, 1702. Information being given to the House that at several of the elections, the Jews appeared and voted, and some debate arising thereon, Resolved—That this matter be debated in a grand committee of the whole house on Tuesday morning next.

The House went into Grand Committee on Tuesday the 11th, but the committee was mainly occupied with an answer to the Governor's speech of the preceding Friday, and no notice seems to have been taken of the resolution of the previous Friday. In the afternoon sitting of Thursday, 4th March, 1702-3:

That it be an instruction to the Committee that the persons appointed to assess the Jewish nation do give an account to the Committee of the several persons by them taxed and assessed and in what sums.²

² The House some time previously had consented that certain wealthy members of the Jewish community should be appointed commissioners to gather the yearly tax from among the community.

Thursday, 2nd August, 1705. Resolved—That it is the opinion of the Committee that a tax be laid on the nation of the Jews. Resolved: That it is the opinion of this Committee that £1000 current money be laid on the nation of the Jews, to which the House concurred. [This was among other items for additional taxation in consequence of the war.]

Under date of Thursday, 27th September, 1705, in a report of outstanding debts due to the Treasury, an item reads, "from the nation of the Jews, the sum of £892. 18. 3."

Thursday, 7th November, 1706. Among the additional duties to be raised: That the same tax be laid on the Jews as in the former Act and the same Commissioners appointed to collect it.

Thursday, 14th November, 1706. The Jews to be obliged to find twelve men, and Commissioners to be appointed to name the men under a penalty. [This was for suppressing the rebellious negroes.]

Wednesday, 10th December, 1706. A petition of the planting Jews praying an exemption from paying a separate tax was read: Ordered that the said petition lie on the Clerk's table.

Afternoon sitting of 23rd January, 1706-7. That it shall be lawful for the Justices and Vestry in the several parishes of St. Catherine, Port Royal, Kingston, and Vere to billet officers and soldiers upon the Jews there inhabiting according to their discretion having regard to the trade and substance of each such Jew respectively. Former Acts have provided that the Jews should be quartered upon in respect to their trade and the sums laid upon them by the other act is not an equivalent.

Tuesday, 20th January, 1707-8. A petition of Moses Jesuran Cordoza and Jacob Correa on behalf of themselves and the rest of the Hebrew Nation inhabiting this Island setting forth their great and heavy losses and praying this House will consider them in the present tax to be laid, was presented to the house and read. Ordered that the said petition be taken into consideration when the Bill of additional duty is read.

Wednesday, 21st January, 1707-8. Ordered that the Commissioners of the Jewish Nation appointed by an Act entitled An Act for raising an additional duty &c for the year 1707 do lay before this House their particular rolls and Accounts of their several assessments on the respective Jews on Tuesday morning next.

Thursday, 12th February, 1707-8. A motion being made that a Bill be brought in for regulating elections, and that no Jew,

mulatto, Negro or Indian shall have any vote at any election of members to serve in any Assembly in this Island. Ordered that Mr. Thurger, Mr. Pennant and Captain Lewis do prepare and bring in a Bill accordingly.

Under date of Saturday, 14th February, 1707-8, in a Return of moneys received by the Receiver-General, there is this item, "The nation of the Jews for balance £60."

Thursday, 19th February, 1707-8. In a Statement of the revenue of the island we find, "Cash received of the Jews' tax £250."

Saturday, 25th October, 1712. A petition from Jacob Alvarez and Daniel DaCosta Alvaranga on behalf of themselves and others of the nation of the Jews, was presented to the House and read, setting forth their extreme poverty and great losses and praying this House will consider them in the present tax to be laid.

On debate the question was put whether the petition should be considered now or upon the second reading of the additional Duty Bill:

Resolved, That the petition be considered now. The House accordingly took the same into consideration and— Resolved, That one fourth part of the sum of a thousand pounds usually charged upon the Jews in the additional Duty Bill shall be remitted this year.³

Tuesday, 9th February, 1713-14. A petition of Abraham de Moses de Leon and Moses Mendes Quixano on behalf of themselves and the rest of the Jews inhabitants of this island praying to be eased of their taxes was presented to the House and read: Resolved, That this House will upon reading the additional Duty Bill take the said petition into consideration.

Friday, December, 1715. A petition of Jacob Gutierrez, Diego Lewis Gonzalis, Moses Mendes Quixano and Daniel DaCosta Alvaranga on behalf of themselves and the rest of the Jewish Nation now residing in the Island of Jamaica was read and ordered to be referred to the consideration of the House when the Bill for granting a supply to His Majesty should be read the second time.

Thursday, 2nd November, 1721. A petition of Jacob Henriques, Moses Mendes Quixano, and David Gabay, on behalf of themselves and the rest of the Jews now resident in this island, was pre-

³ The island was visited on 28th August, 1712, by a terrific earthquake and hurricane.

sented to the house, and read, praying, that the house will take into their consideration the great disparity there is between the numbers, trade, and substance of the Jews of this island in this and former times, and to mitigate the assessment of tax to be laid upon them for the time ensuing, in such a degree below the former assessments as to this house shall seem fitting.

And a motion being made, and the question put, that the said petition be referred to the consideration of the Committee of the whole house to whom the bill to impose duties on several commodities is committed;

It passed in the Negative:

Ordered, That the said petition do lie upon the table.

Friday, 2nd November, 1722. The petition of Isaac Lamego, Abraham Mendes, Jacob Alvarez, and Moses Mendez as well on behalf of themselves as the rest of the Jews was presented to the House and read praying relief in regard to their taxes by reason of their late sufferings in the Hurricane: Ordered that the consideration of the petition be referred to the Committee of the whole house to whom the Bill to impose duties on several commodities is committed.⁴

Saturday, 23rd October, 1725. A petition of Jacob Henriques, Jacob Mendes Gutierrez and several others on behalf of themselves and of the rest of the Jews of this Island was presented to the House and read praying that in regard to the decay of trade and their poverty their taxes might be mitigated the ensuing year:

Ordered that the consideration of the said petition be referred to the Committee to whom the Bill for raising several sums of money and applying the same to the use of parties, is committed.

Tuesday, 3rd November, 1726. A petition of several of the Jews on behalf of themselves and the rest of the Jews of this Island was presented to the House and read setting forth their sufferings by the general decay of trade and the late storm and praying a mitigation of their taxes:

Ordered—That the consideration of their petition be referred to the Committee of the whole House to whom the Bill for raising several sums of money and applying the same to several uses, is committed.⁵

Tuesday, 9th April, 1728. A petition of some of the Jews of this

⁴ Another, more violent earthquake and hurricane occurred 28th August, 1722.

⁵ A great storm overtook the island 22nd October, 1726.

island setting forth, that being natives of and planters in the same for many years past and not dealing in trade and having paid their deficiency and other taxes usually paid by the planters thereof, they might be eased in respect to the general tax intended on the rest of their nation. Ordered that the Consideration of the said petition be referred to the Committee to whom the Bill for raising several sums of money and applying the same to several uses, is committed; and that they have power to receive a clause for distinguishing such Jews as are planters only from those that are traders and for the relief of the former in respect to the general tax that may be laid on the Jews.

Wednesday, 12th February, 1728-29. A petition of the Jews of this island was presented to the House and read praying (in regard to their bearing an equal proportion in supporting the parties, and in the other public taxes) relief from maintaining a separate party the ensuing year; which they were informed was intended to be wholly laid on them; and a debate thereupon arising a motion was made and the question put whether the House would enter into the consideration of the petition. It was Carried in the affirmative: And upon further debate the question was also put whether the Jews should be relieved. It was likewise carried in the affirmative. And the further question being thereupon likewise put whether the whole clause in the Party Bill intended to oblige them to the finding a separate party should be left out; it was also carried in the affirmative.

Thursday, 25th June, 1730. A petition of several of the Jews on behalf of themselves and the rest of the Jews of this Island was presented to the House and read praying relief for the matters therein contained: Resolved—That the consideration of the petition be deferred till the second reading of the Bill for raising of money and applying the same to the use of parties to be sent out to dislodge and reduce the rebellious slaves in the Windward and other parts of the island.

Thursday, 13th January, 1731-32. A petition of Jacob Mendes Gutteres and several others on behalf of themselves and other Jews that were planters, was presented to the House and read praying they might be admitted to stand for deficiencies as heretofore: Ordered that the consideration of the petition be referred to the Committee to whom the Bill to oblige the several inhabitants of this island to provide themselves with a sufficient number of white people or pay certain sums of money in case they shall be deficient and applying the same to several uses, shall be committed.

Tuesday, 24th July, 1733. Among the items in a Resolution passed in Committee of the whole House to consider ways and means for the raising of money to answer the exigencies of the Government one is "That £1000 be laid on the Jews."

Wednesday, 17th October, 1733. Resolved, That the House do agree with the Commissioners in their opinion as to the Jews account that it ought to be balanced by charging the additional duty in 1732 to their tax for the £500 in the public books which had not been assessed as therein set forth.

Tuesday, 21st May, 1734. In a statement of debts due to the island to May 13, 1734, there is "The Jews £207."

Some of the Jews in Jamaica notwithstanding their disabilities in other respects, seemed to have been entrusted as constables with the collection of the parochial rates and taxes. In a report from one of the commissioners for stating and settling the public accounts presented on Saturday, 3d May, 1735, the following is found in the minutes of the House of Assembly:

And it appearing that considerable sums had been received by, and yet lay out in the hands of Moses De Leon and Abraham Rezio, formerly two of the Constables of the parish of St. Thomas in the Vale. Ordered that they be therefore taken into the Custody of the Messenger, and that Mr. Speaker sign warrants for that purpose.

Rezio failed to pay up; for the minutes of Saturday, 10th May 1735, show:

That it appearing that there remained in the hands of Abraham Rezio formerly one of the Constables of St. Thomas in the Vale £344. 1. 4½ public money by him received, which he having not paid over, the House had therefore ordered him into custody where he remained. Ordered that for the better securing him till he pay over the said money he be delivered by the Messenger into the common gaol of the town of St. Jago de la Vega in this Island and that Mr. Speaker sign a warrant for that purpose, and for the Gaoler's receiving and detaining him accordingly.

Wednesday, 14th May, 1735. Ordered, That on Moses Deleon, in Mr. Pratter's report mentioned, paying to the Receiver Gen-

eral £157. 14. 5¼ and on his entering into Bond with good and sufficient security to the Receiver General to pay the like sum in three months, being the interest money due on the said £157. 14. 5¼ he having had the same in his hands for ten years, he be discharged paying his fees.

Thursday, 15th May, 1735. It appearing that Mr. Moses DeLeon had given Bond according to the order of yesterday; Ordered—That if he pays the money thereby intended to be secured in three months, no interest shall be charged thereon.

Friday, 16th March, 1738-39. A message from His Excellency by the Clerk of the Council, with a petition, two privy seals and an instruction⁶ which being read were ordered to be entered and are as follows:

To the King's Most Excellent Majesty. The humble petition and representation of several traders to Jamaica and others in behalf of the Jews who are inhabitants of that island.

Sheweth,

That as by several acts of Assembly passed in the said island of late years entitled Acts for raising several sums of money applying the same to several uses &c. It is declared, "That there are a considerable number of Jews residing and trading in that island who, by reason of their religion are exempted from many expensive offices and services to which the rest of the inhabitants thereof are subject and several of whom by indirect or under-hand dealings or correspondence with the Spaniards, and spreading false accounts, hinder the sale of goods carried thither, to the great loss and damage of the English inhabitants of the island; and enacted, that the Jews shall be taxed and assessed particular sums of current money of the said island to be levied and paid by two equal payments each." Your petitioners humbly represent,

First, That the said declaration in the said acts is a charge upon the Jews inhabiting the said island without the least foundation; in regard, they are none of them exempt from any expensive offices or services to which the rest of the inhabitants are

⁶ The privy seals were in relation to supplies of Stores to the island &c &c. The petition was from the Jews and the instructions were from the King to the Governor. They were all passed at a Court held at St. James's Palace 8th March 1737.

subject, though from all honourable and advantageous ones, nor have they ever been proved, or attempted to be proved, guilty of any indirect or under-hand dealings with the Spaniards contrary to law or of transacting anything in prejudice to the general commerce and advantage of this kingdom, or to the trade and interest of the island:

Secondly, That the obliging them to the annual payment of a separate tax, in the manner enacted, is a very partial taxation, in regard, they pay all the taxes which other the inhabitants are obliged by any acts of the assembly to pay, either on negroes, goods, or other merchandize, imported or exported, or on real or personal estates within the island.

That as your petitioners are either greatly interested in trade to the said island, or greatly concerned in interest for the preservation and encouragement of the commerce to it, and as the several goods wares and merchandize, which they send to the island are consigned and committed to the care of persons who are Jews, and as the most considerable of the Jews are by the said acts obliged to levy the said separate tax among the Jews and pay it at the time appointed, into the hands of the Receiver General, under very severe penalties.

Your petitioners further represent,

That the obliging a small number of persons, who are supposed the richest of the Jews of the said island, to levy and pay the said sum, must necessarily deter your petitioners from continuing their traffic and dealings to the said island since, by assemblies continuing to tax the inhabitants who are Jews, in the manner prescribed by the said acts, if at any time the most substantial of them shall leave the island, the rest are notwithstanding obliged to pay the sum directed to be levied and paid, which if they are not able to do out of their own estates your petitioners estates are obliged by the words of the said acts to answer the same:

That there are a number of Jews who are owners of plantations lands and houses in the said island: And whereas likewise, by several acts of Assembly which have been passed in the course of some few years past, it has been enacted that no Jew shall stand for a deficiency, but upon his own estate: that they shall supply their deficiencies by hired white Christian servants: that the passages of all white men, except Jews, non-jurors, Papists, and convicts, shall be paid out of the public fund &c., and likewise that no convicts, Jews and Quakers shall have the benefit

of the encouragement given to the importation of white men, to the very great discouragement not only of your petitioners, and many others, in sending many of the Jews to Jamaica to become planters traders and fixed inhabitants therein, and in extending their commerce and enlarging their dealings to the said island; and in obliging those who are servants and esteemed the best distillers in several plantations to leave the island, in order to seek a livelihood in other countries; but also the better settling and peopling of the said island, and the increase of the trade and navigation of this kingdom.

Wherefore in consideration of the premises and that these partial taxations upon, and these hard discriminations of the Jews are in direct breach as your petitioners conceive of the general act of free denizations which the Jews have had granted them by Your Majesty's royal predecessors, and which are granted them by Your Majesty, and that neither the natives of France Spain Holland or any other country who reside in Jamaica are prohibited from serving as a deficiency or having indented servants nor taxed either on account of religion or country but in common with the other inhabitants of the island, and that the Legislature of Great Britain do not lay any separate or particular taxes on any foreigners which are not laid on all Your Majesty's British subjects, and that the Jews as well residing in this kingdom as all other Your Majesty's British Dominions esteem themselves happy in being Your Majesty's subjects, and value themselves upon Your Majesty's being their common father and protector.

Your petitioners most humbly pray that Your Majesty will be graciously pleased to give directions to your Governor of Jamaica not to assent to any act of Assembly, whereby any such partial tax shall be laid in particular or any hard discrimination charged in general on the Jews: but on the contrary that the Jews residing in Jamaica may freely and fully enjoy all the rights privileges and immunities, which they are legally entitled to enjoy in common with any of Your Majesty's natural born subjects in that island.

Jacob Gomes Serza, Abraham Osorio, Jacob DaCosta, Abraham Alvares Lorilof, John Mendes DaCosta junior, David Lopes Pereira, Isaac Vramia, Benj Bravo, Aaron Franks, Gabriel Ledemas, Anthony DaCosta, Pin: Revis, Francis Salvador junior, Rodrigo Pacheco, Benjamin Mendes DaCosta, Alvaro Lopusnape, Miguel Paerelo da Sehia, Jacob Elbenator Pimentel, Solomon

Mendes, Moses Har, Jacob Mendes DaCosta senior, Sam: French, Sam: Clarke, G. Abra Hosten, Hermon Jacobs, Peter Benovrier, Henry Voght, A. Bravo, Thomas Leach, John Fowler, John Windham Ashe, Richard Cooke, Henry Coward, Henry Lascelles, John Brown, John Billoz, Jacob Franco, Anthony Mendes, Daniel Dias Fernandes, Jacob Israel Bernal, Ruben Salomons, Oliver Busfield, James Mendes, Lewis Mendes, Charles Channey, Phil: Brown, Gahri Hooper, Abraham Defonseca, Aaron Lamego, Francis Pereira, Daniel Fulsad, Miguil Vraima, Alvaro Defonsecy, Samuel Travers, Wm. Colemaly, Elia Roz, Wm. Pomeroy, Jen Elgar, Jasp: Waters, Jen Gardiner, Moses Esprunela, Jacob Belmonte Ergas, Humphry Hill, Thomas Freeman, S. Wragg, Joseph Prince, Thomas Kyam, Edward Somers, Jacob Fernandes Nune, Abraham Francio, Jacob Mendes DaCosta, Moses Lomeog, Anthony Furs-tenau, Henry Doguel, John Chr: Hermon, Henry Monsouief, Christopher Oliver, Thomas Viquie, Andrew Guertz, Wm. Conn, Wm. Plomer, W. Northey, Joseph Eyles, Christopher Emmott, Bartholomew Burton, Price Brown, Robert Atkins, George Arnold, H. Lang, John Serocold, Tho: Hebert.

GEORGE R.

Additional instruction to our trusty and well beloved Edward Trelawny Esquire, our Captain General and Governor in Chief in and over our Island of Jamaica, and the territories depending thereon in America or to the Commander in Chief of our said Island for the time being. Given at our Court at St. James's the 12th day of January, 1737, in the eleventh year of our reign.

Whereas complaint hath been made unto us by several traders to our said Island of Jamaica, and others, in behalf of the Jews inhabitants of that Island setting forth that several acts have been passed there whereby extraordinary taxes have been imposed and great hardships laid on the Jews residing there, over and above what is laid on our other subjects there, we being desirous to receive full information concerning the matters complained of do hereby signify our royal will and pleasure that you do upon your arrival in our said island make a due enquiry into the same, and transmit a particular state thereof to us in our Privy Council; and that until you have transmitted such state to us and shall have received our will and pleasure thereupon You do not give your assent to any act or acts to be passed in the Assembly of our said Island, whereby any tax shall be imposed on the said Jews, as Jews only, over and above what is laid upon the rest of our subjects there.

G. R.

Thursday, 29th March, 1739. A petition of several of the Jews, on behalf of themselves and the rest of the Jews in this island was presented to the House and read praying liberty, by themselves or Counsel, to offer their reasons and be heard against the clause in a bill for raising several sums of money and applying the same to several uses; for subsisting the officers and soldiers of the eight independent Companies, and preventing the exportation of several commodities into the French and Spanish islands and for preventing several frauds committed by persons trading to and from the Northern Colonies which particularly affected the petitioners; and a debate thereon arising,

Ordered, That the petitioners have liberty to offer their reasons and be heard by their Counsel at the bar of the House according to the prayer of their petition on Thursday morning next, and that they may have a copy of the said clause and of all such other parts of the said bills as may in particular affect them.

Thursday, 5th April, 1739. A motion being made that the House would, according to order proceed to the hearing the Jews by their Counsel against the Clause in the bill for raising several sums of money, and applying the same to several uses for subsisting the officers and soldiers of the eight independent Companies and preventing the exportation of several commodities into the French and Spanish islands and for preventing several frauds committed by persons trading to and from the Northern Colonies which particularly affected them, they were called in and fully heard by their Counsel at the bar of the House and having withdrawn;

Resolved, That this House would take the merits of their petition and the arguments thereupon, into consideration tomorrow morning at the second reading of the said bill.

Friday, 6th April, 1739. A message by the clerk of the Council as follows:—

Mr Speaker,

I am commanded by the Council to acquaint the House that they have agreed to the bill entitled An Act to oblige the several inhabitants of this island to provide themselves with a sufficient number of white men capable of bearing arms or pay certain sums of money in case they shall be deficient, and applying the same to several uses with the following amendment; viz. In the 18th line of the first sheet after the word "are" dele the words "Jews Quakers or." To which said amendment they desire the concurrence of the House.

And the House taking the amendment to the first of the bills in the said message mentioned into consideration

Resolved, That the House cannot agree to the said amendment, but adhere to their bill.

Ordered that the following message be sent to the Council May it please your Honours.

We are ordered to acquaint you that the House cannot agree to your honours amendment to the bill entitled An act to oblige the several inhabitants of this island to provide themselves with a sufficient number of white men capable of bearing arms, or pay certain sums of money in case they shall be deficient and applying the same to several uses; and therefore adhere to their bill.

Saturday, 7th April, 1739. The House according to a resolution of Thursday last taking into consideration the merits of the petition of the Jews and the arguments of their Counsel offered and heard at the bar of the House against the clauses that principally affected them in the bill for raising several sums of money, and applying the same to several uses for subsisting the officers and soldiers of the eight independent Companies and preventing the exportation of several commodities into the French and Spanish islands and for preventing several frauds committed by persons trading to and from the Northern Colonies, were of opinion that they had not offered sufficient reasons against their being taxed in the usual manner they had heretofore been, and then the said bill was read a second time and committed to a Committee of the whole House.

Saturday, 14th April, 1739. A message by the Clerk of the Council, as follows, with the Bill therein mentioned.

Mr. Speaker,

I am commanded by the Council to acquaint the House that they have agreed to the bill entitled An Act for raising several sums of money and applying the same to several uses for subsisting the officers and soldiers of the eight independent companies and preventing the exportation of several commodities into the French and Spanish islands and for preventing several frauds committed by persons trading to and from the Northern Colonies with the following amendment; viz In the 30th line of the second sheet after the word "administer" insert the words, "Provided nevertheless that the tax so particularly laid on, and to be collected from the nation of the Jews shall be restored to

them in case His Majesty shall think fit to signify his disapprobation of the said tax." To which said amendment they desire the concurrence of the House.

And the House taking the said message into consideration Resolved—That they cannot agree to the Council's amendment to the said Bill, and that therefore they adhere to their Bill. Ordered—That the following message be sent to the Council:

May it please your honours.

We are ordered to acquaint you that the House cannot agree to your honours amendment to the Bill entitled An Act for raising several sums of money and applying the same to several uses, for subsisting the officers and soldiers of the eight independent Companies and preventing the exportation of several commodities into the French and Spanish Islands and for preventing several frauds committed by persons trading to and from the Northern Colonies and therefore adhere to their Bill.

Ordered, That Mr Pallmer, Mr Philips and Mr Pusey do carry the said message to the Council with the Bill therein mentioned, who returning reported the delivery thereof.

A message by the Clerk of the Council, as follows:

Mr Speaker,

I am commanded by the Council to acquaint the House that they have receded from their amendment made to the Bill entitled An Act for raising several sums of money and applying the same to several uses, for subsisting the officers and soldiers of the eight independent companies and preventing the exportation of several commodities into the French and Spanish islands and for preventing several frauds committed by persons trading to and from the Northern Colonies.

Tuesday, 25th March, 1740. Mr. Speaker, laying before the House a privy seal, or instruction, he had received from his Excellency the Governor, and the same being read, is as follows:

L. S. On his Majesty's service.

To our loving friend Edward Trelawny Esquire, Captain-general and Governor in Chief of his Majesty's island of Jamaica, or to the Commander in Chief, for the time being of the said island of Jamaica.	} After our commendations.
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Council Office.

Whereas his Majesty was pleased, by his additional instruction of the 12th January, 1737, to direct you to make enquiry into a

petition of several traders to his majesty's island of Jamaica, and others, in behalf of the Jews, inhabitants of that island, complaining of several acts passed there, whereby additional taxes have been imposed upon the Jews, over and above what is laid on the other inhabitants of that island, and to transmit a particular state thereof to his Majesty in council, and that until you should have transmitted such state, and received his majesty's royal pleasure thereupon you were thereby required not to give your assent to any act or acts, to be passed in that island, for laying such additional taxes upon the Jews; And whereas you have, pursuant to the said instruction transmitted to his Majesty a state of this matter, according to the best information you have been able to get concerning the same, together with some reasons why it is conceived proper to continue such additional tax upon the Jews: His Majesty has been pleased to take the same into his Royal consideration, and we do, by his majesty's command, and in his name, hereby signify to you, that although his majesty doth not approve of the method hitherto taken, in laying an additional tax upon the Jews, over and above what is laid on the rest of the inhabitants of that island, looking upon the same to be a partial proceeding; yet, in regard the said additional tax has been annually raised for several years past, and that the putting an immediate stop thereto may occasion a deficiency in the supplies to be raised for the service of the present year, his Majesty is hereby pleased to grant unto you a discretionary power to act therein for the present year, in such a manner as you shall find the circumstances of the island may require; but although you shall find it absolutely necessary to continue the said additional tax for the service of the present year, yet you are not to understand that it is his Majesty's intention to permit you to continue the said additional tax for any longer term, it being his Majesty's determined resolution, that, after the expiration of the present year, you do not, upon any pretence whatsoever, give your assent to any act or acts whereby such additional tax shall be imposed upon the Jews: Wherefore, in order to prevent any inconveniency that may hereafter arise, for want of the supply usually raised by the said additional tax, we do hereby recommend it to you, to consider of some expedient to answer such deficiency, either by laying a tax upon dry goods and spirituous liquors retailed in that island, which are referred to in the paper of reasons transmitted by you upon this subject, or by providing for the same in such other manner as you shall judge most proper

for that purpose. And so we bid you farewell; from the Council-Chamber at Saint James's the 22nd day of March, 1738-39.

Your loving friends

Io. Cant. Montagu Abercorn Hardwicke C. Holles Newcastle
W. Lee Wilmington P. Pembroke Torrington Dorsett Cha.
Wager.

To our loving friend Edward Trelawney, Esquire, Captain-general, and Governor in chief of his Majesty's island of Jamaica, or to the Commander in Chief for the time being, of the said island.

Thursday, 27th March, 1740. A Bill for raising several sums of money, and applying the same to several uses; for subsisting the officers and soldiers of the eight independent companies; and preventing the exportation of several commodities into the French and Spanish islands; and for preventing several frauds committed by persons trading to the Northern Colonies, was read the second time, and committed to a committee of the whole house, with liberty to insert any clauses the committee shall think proper.

Wednesday, 9th April, 1740. Then the house, according to order, resolved itself into a committee of the whole house upon the Bill for raising several sums of money and applying the same to several uses; for subsisting the officers and soldiers of the eight independent companies; and preventing the exportation of several commodities into the French and Spanish islands &c &c. And after some time spent thereon, Mr. Speaker resumed the Chair, and Mr. D. Kelly from the committee, reported, that they had made some progress in the Bill, and desired him to move for them to sit again:

Resolved, That this house will again resolve itself into a committee of the whole house, further to consider of the said Bill. A petition from Jacob Mendes Gutteres, Benjamin Bravo, and several others, in behalf of themselves and the rest of the Jews, inhabitants of this island, was presented to the house, and read, praying liberty by themselves, or their Counsel, to offer their reasons, and be heard against the clause in the said Bill which particularly affected them, and why the same should not pass into a law:

Ordered, That they have liberty to be heard by their Counsel, at the bar of the house, according to the prayer of their petition, on Friday morning next, and that they may have a copy of such part of the said bill as particularly affected them.

Friday, 11th April, 1740. Mr. Charlton from the Committee of Accounts, acquainted the house, he was directed to lay before them a state of the Public accounts to the 25 March last; which having been done, and it appearing, amongst other things, the Jews had not paid in any part of the last year's tax of £1000 laid on them in the additional duty Bill, the commissioners were ordered to attend, and give an account why the same had not been done, and one of them for each of the parishes of St. Catherine and Kingston attending, and being called in and examined, it appeared, they had assessed the same, and collected the first half year's tax for the parish of St. Catherine; and having satisfied the house they would pay the whole in two months, were ordered to withdraw; which they accordingly did. Ordered, That Isaac Lopez Torres, the Commissioner for Port Royal, attend the house on Tuesday morning next, to give an account why he hath not paid in the tax for that Parish, unless he first pays in the same.

Then the house according to order, proceeded to the hearing the Jews by their Counsel, against the clauses in the Bill for raising several sums of money, and applying the same to several uses; for subsisting the officers and soldiers of the eight independent companies; &c &c which particularly affected them; and their petition being again read, they were called in and fully heard by their Counsel, at the bar of the house, and having withdrawn:

And a debate arising: A motion was made, that the clauses in the bill that affected the Jews should remain:

And another motion was made that the debate be adjourned:

And the question being put, Whether such clauses should remain, or the debate be adjourned:

It was carried for the latter.

Resolved, That the debate be adjourned.

Wednesday, 23rd April, 1740. A message by the Clerk of the Council, as follows:

Mr. Speaker,

I am commanded by his Excellency to acquaint the house, that several of the most considerable of the Jews, in regard to the present exigencies of the Government, have, on behalf of themselves and the rest of the Jews, inhabitants of this island, offered to raise the sum of £1000, towards the expenses of the ensuing year, and to pay the same into the Receiver General's office, to be appropriated and employed as shall be judged most necessary for the public service and welfare of this island.

Ordered, That the consideration of the message be referred to the Committee to whom the additional duty bill is committed.

Friday, 25th April, 1740. The house taking into consideration his Excellency's message, sent down on Wednesday last, signifying several of the most considerable of the Jews, in regard to the present exigencies of the government, had on behalf of themselves and the rest of the Jews, inhabitants of the island, offered to raise the sum of £1000 &c &c.

Resolved, That the house do accept of the said offer.

Tuesday, 14th April, 1741. The Bill for raising several sums of money, and applying the same to several uses; for subsisting the officers and soldiers of the eight independent companies; and preventing the exportation of several commodities into the French and Spanish islands; and for preventing several frauds committed by persons trading to and from the Northern Colonies, was read the second time, and committed to a Committee of the whole house, with power to receive such clauses as they shall think proper:

Ordered, That it be an instruction to the Committee, to whom the Bill stands committed, that they have power to receive a clause for taxing the Jews the sum of £1000.

Wednesday, 15th April, 1741. The house resolved itself into a committee of the whole house, upon the Bill for raising several sums of money, and applying the same to several uses; for subsisting the officers and soldiers of the eight independent companies; and preventing the exportation of several commodities into the French and Spanish islands &c &c.

Ordered, That the bill, with the several amendments, be engrossed.

Thursday, 16th April, 1741. An engrossed bill for raising several sums of money, and applying the same to several uses; for subsisting the officers and soldiers of the eight independent companies; and preventing the exportation of several commodities &c &c was read a third time.

Resolved, That the Bill do pass.

Ordered, That the Speaker sign the same.

Ordered, That Mr. R. Beckford, Mr. Pallmer, Mr. Morris, Mr. Hume, Mr. Fearon, Mr. Hamilton and Mr. Bennett, do carry the said Bill to the Council, and desire their concurrence.

Thursday, 23rd April, 1741. A message by the Clerk of the Council, as follows: Mr. Speaker, I am commanded by the Council to acquaint the house, that they have agreed to the bill en-

titled, An Act for raising several sums of money, and applying the same to several uses; for subsisting the officers and soldiers of the eight independent companies &c &c.

Thursday, 30th April, 1741. A message by the Provost Marshal, who acquainted the house, his Excellency, in his Majesty's name, commanded the Speaker, and the whole house, to attend him, immediately, in the old Council Chamber:

Accordingly, Mr. Speaker and the whole house attending, his Excellency was pleased to give his assent to three Bills. And then his Excellency was pleased to express himself as follows:

Mr. Speaker, and gentlemen of the assembly, I have now given my assent to all the bills that have been presented to me this session, except the triennial and the additional duty bills: I should be glad I could also have given my assent to them, but the first, I am of opinion, is of a new and extraordinary nature, and therefore not proper for my assent in the manner it comes presented to me, without a clause suspending the execution thereof, until his Majesty's pleasure shall be known, the other is contrary both to his Majesty's instruction and order of Council, subsequent thereto. All that I can do to prevent the ill consequence that may attend the want of the additional duty bill, which is so immediately necessary for his Majesty's service, and the public good, is to lay you under a short prorogation, in hopes that you will raise a new bill, not liable to the objections I have mentioned, and therefore, shall prorogue you to tomorrow morning, and this present assembly is accordingly, in his majesty's name, prorogued to tomorrow morning the first day of May.

The House met on Friday, 1st May, 1741, according to the last Prorogation, and His Excellency, the Governor, in his opening speech to the Legislature, said *inter alia*:

Gentlemen of the Council,

Mr. Speaker and gentlemen of the Assembly, What I have particularly to recommend to you at this time, is a matter, I think, and believe you must be all agreed in, of the highest importance to the public welfare of this island: It is the renewing your additional duty bill, in such manner and form as may be best suited to the nature and circumstances of the island, and doubt not but you will make it sufficient to answer the ends for which it is intended, and such as, without breach of my duty to his Majesty, I may give my assent.

A bill for raising several sums of money and applying the same to several uses; &c was read the second time.

On reading of which Bill, a motion being made, that a clause be therein inserted, for taxing the Jews £1000 and the question being put, Whether such clause should be received in the said Bill; it was carried in the affirmative: and accordingly inserted, and read with the said Bill:

Ordered, That the Bill be committed to a Committee of the whole house, with power to receive such clauses as the Committee shall think proper.

Saturday, 2nd May, 1741. The house resolved itself into a Committee of the whole house, upon the bill for raising several sums of money and applying the same to several uses &c, and after some time spent therein, Mr. Speaker resumed the chair, and Mr. Chief Justice from the Committee, reported that they had gone through the Bill without any amendment: Ordered, That the Bill be engrossed:

A motion being made, that a Committee be appointed, to draw up reasons why the house had inserted in the said bill, the clause for taxing the Jews; Ordered, that Mr. Chief Justice, Mr. Price, and Mr. Charlton, be a committee to prepare the same.

Tuesday, 5th May, 1741. An Engrossed Bill for raising several sums of money, and applying the same to several uses &c.

Resolved, That the Bill do pass.

Ordered, That the Speaker sign the same:

Ordered, That Mr. Pallmer, Mr. Roark, Mr. Hume, Mr. Cunningham, and Mr. Pusey, do carry the said bill to the Council, and desire their concurrence.

Wednesday, 6th May, 1741. A message by the Clerk of the Council as follows:

Mr Speaker

I am commanded by the Council to acquaint the house, that they have agreed to the Bill entitled, An act for raising several sums of money and applying the same to several uses; with the following amendment; viz. In the 26th line of the second sheet, after the word "mainprize" *dele* to the words "and whereas" in the 55th line of the same sheet: To which amendment they desire the concurrence of the House.

Resolved, That the house cannot agree to the Council's amendment to the Bill.

Ordered, That the following message be sent to the Council, to acquaint them therewith:

May it please your Honours, We are ordered by the house to acquaint you, that the house cannot agree to your Honours amendment to the Bill entitled "An act for raising several sums of money, and applying the same to several uses &c," but do adhere to their Bill.

And then the house adjourned till tomorrow morning, eight of the clock.

Thursday, 7th May, 1741. Ordered, That Mr. Fearon and Mr. Roark carry up the message of yesterday to the Council, with the bill therein mentioned; who returning, reported the delivery thereof.

A message by the Clerk of the Council as follows: Mr Speaker, I am commanded by the Council to acquaint the House, that they have receded from their amendment made to the bill entitled, An act for raising several sums of money, and applying the same to several uses; for subsisting the officers and soldiers of the eight independent companies; and preventing the exportation of several commodities into the French, Dutch, and Spanish islands; and for preventing several frauds committed by persons trading to and from the Northern Colonies.

Mr. Chief Justice reported as follows:

Mr. Speaker,

Your Committee appointed to draw up reasons why the house has inserted in the Bill entitled, "An Act for raising several sums of money, and applying the same to several uses &c": a clause for taxing the Jews, have agreed to the following reasons: viz,

That it is a maxim generally established, that every person in a community, who receives benefit and protection from a government, should contribute some share to support and maintain that Government; and, in raising such contributions, a regard should be had not only to the circumstances and gains of persons laid under taxations, but care should likewise be taken to discourage, at least not to distinguish by any particular exemptions, persons engaged in a way of life of little or no advantage to the public:

That the Jews in this island are a very wealthy body, their gains considerable, and acquired with great ease and indolence, and with little risk, and their fortunes so disposed, that the usual methods of laying taxes will not affect them; they are generally concerned in, nay have almost entirely engrossed, the whole retail trade of this island, furnish our people with

materials of luxury, tempt them to live and dress above their circumstances, carry on a traffic with our slaves greatly prejudicial to the planter and fair trader, encouraging the negroes to steal commodities from their masters, which they sell to or barter with the Jews, at inconsiderable and under values; and, when by such means they have amassed great wealth, they lay out their money at interest, by which the public stock is in no way increased; and it must ever be against the interest and policy of every country, to encourage the heaping up of such riches among them: That it is in this light the Jews are taxed separately, and not on account of religion or country, nor does the present tax exceed what they have paid forty years ago, when their riches were not near so great as they are at present, and their numbers have been daily increasing under a taxation of this sort ever since: That this Bill raises annually £12000 and upwards, whereof a very inconsiderable part must fall upon the Jews, without this separate tax; the duty imposed by the Bill on the importation of negroes they are entirely free from, not one of them being concerned in any such importation, not above five or six of them pay the duty on the exportation of negroes, and the planters among them do not exceed that number; that £10000 of the money raised by this Bill, is applied to subsist his Majesty's troops, and as the Jews receive the benefit and protection of these troops, in common with the rest of the inhabitants, it cannot be a just ground of discontent or complaint, for them to contribute moderately towards their support:

That the Deficiency Law raises about £7000 per annum, and the expense of bringing over and maintaining White servants, pursuant to that Law, is upwards of £20,000 more yearly; as this burthen falls almost entirely on persons who are owners of upwards of thirty negroes or one hundred and fifty cattle, the Jews are all exempt from it, except the few of them who are planters, and the retailers of rum residing in Spanish-Town and Kingston; yet the Jews derive equal advantages from such a considerable number of white servants as are imported and maintained by virtue of this law, who are always ready to defend their persons and properties against foreign and intestine enemies, and they and their masters have been frequently employed and harassed, and sometimes lost their lives in parties against our slaves in rebellion, while the Jews were suffered to remain, in quiet and safety to pursue their private concerns: That the Jews contribute very little to the revenue, are not at

all concerned in shipping, and such of them as are engaged in trade, seldom import any but dry goods, not liable to duties or if ever they do import cocoa or indigo, they generally contrive to avoid paying any duty for it, and they never import nor consume liquors, from which the main branch of the revenue arises:

That, admitting the Jews did pay taxes equally with other traders and inhabitants, in case this separate tax had not been laid, yet their exemptions from offices civil and military, from juries, and other burthensome and expensive services, which others are obliged to perform, amply make up for this taxation; all posts civil and military in the gift of this Government, are toilsome and expensive, and attended with no profit, except the posts of Chief Justice and Captain of the Port; the other offices in this island, that are honorable and advantageous, are held by Patent immediately from his Majesty; the civil posts, Jews have been always, or till very lately, exempt from, on account of their religion, which did not allow them to qualify themselves for such posts, and as to military posts in our Militia, they were very unfit for, never desirous of, nor would they accept of them:

That the Jews have always been excused from serving as Jurors, and, by that indulgence alone, saved much more than the amount of this tax; supposing that each person who pays a share of this tax, was to attend the Courts, once in a year, as other inhabitants do, in which case it costs them from ten to twenty pounds, one with another, besides the loss of time or disadvantages of being absent from their private affairs; besides, the Jews would be liable to other inconveniences in this service, in which the public must be involved; on their Sabbaths and holy days, which happen frequently in the times the Courts are held, the Courts must be adjourned; their own causes, which make a great part of the business, would be postponed, and public justice delayed; on the other hand were they compelled to serve on those days, such an oppression upon their consciences, and violation of their religion, would be hardships still greater upon them, and, however valuable an institution a trial by juries is, yet an exemption from attendance as jurors has been, in particular cases, looked upon as a favour and privilege; by the Law of England, apothecaries are excused from that duty, and by the Act of Toleration, dissenting Teachers were excused from juries; and the Legislature, at the time that Act was passed, was not in a temper to impose any severities upon them; nor have the Jews, in the catalogue of their pretended grievances, ever

suggested that any partial distinctions had ever been made in determining upon their properties: That the Jews in this island have their Synagogues, and public profession of their Religion, without any restraint whatsoever; they have equally the benefit of our laws, advantages of our trade, and the same security for their properties, with all his Majesty's subjects, and have all the indulgencies they require on account of their religion, though they have not complied with the terms of the grants of denization, and act of naturalization, referred to in their petition to his Majesty, their estates consisting chiefly in shop goods and other moveable effects; and, consequently, they cannot be looked upon as any lasting security or advantage to us; and, if some of them have purchased houses in the Towns, no great benefit accrues to the public, by such purchases; and it is notorious they were made, for the greatest part, with a view of defeating their creditors, houses having never, or until very lately, been extended or sold in this island for debt: That the method prescribed by this act, for assessing and levying this tax, is such as appeared to the Assembly the least liable to exception, and what the Jews themselves had formerly recommended; the Commissioners appointed, by the said Act are the most considerable of their own body, who may be presumed to assess them impartially, and to know the circumstances of every person liable to the tax; no man is taxed but for his own estate, and, should the officer employed to collect the tax, by mistake or otherwise, distrain upon the goods of any British merchant, or other person, for whom the Jew is possessed in trust as a factor, the remedy at law is easy and obvious, and such factor will be ordered restitution upon his own single testimony:

That, as an English colony, and by the declarations and charters of government granted us by his Majesty and his Royal Predecessors, we have a right of making our own laws, and must be supposed to know best our necessities, and the justice and equality of our taxations; and it cannot be well presumed, that the whole Legislature, his Majesty's several representatives, the Council and Assembly of this island, who have always concurred in this taxation of the Jews for so many years past, should be successively swayed by prejudice or a spirit of oppression:

That our declining to fall in with his Majesty's instructions, inhibiting his Excellency to give his assent to any law imposing a separate tax upon the Jews, is the result of clear conviction; and that such an instruction was obtained upon an unfair and

untrue representation, and at the instance of those who are in a great measure strangers to our circumstances and necessities, or unconcerned for our ease and welfare; very far from intending thereby to withdraw any part of our respect, duty, and gratitude to our Sovereign, or to put his Excellency under any painful difficulty, as we have nothing more at heart than the ease and success of his administration:

That the Assembly of Jamaica can never be unmindful of the great and continued blessings of his Majesty's reign, nor will they ever be wanting to express their attachment and affection to his Majesty, by all acts of duty and loyalty:

Therefore we hope, it will not be thought we act an undutiful part, while we, with the greatest respect, contend for rights which distinguish his Majesty's free subjects from the slaves of arbitrary Princes.

Resolved, That the House do agree to the said Report:

Ordered, That the report be engrossed.

Friday, 8th May, 1741. Mr. Speaker laid before the House some intelligence he had received from his Excellency, which was read:

Mr. Woodstock, from the Committee, appointed to draw up an address to his Excellency, reported, that they had prepared the same; which he read in his place, and afterwards delivered it at the table; where it was again read; and a debate thereon arising, a motion was made, and the question was put, Whether the Address should be altered: It was carried in the affirmative: And the said address being altered accordingly; on further debate, the question was put, Whether the house would agree to the address as it was last read: It was also carried in the affirmative.

A message from his Excellency, by the Provost Marshal, who acquainted the House, his Excellency, in his Majesty's name, commanded the Speaker, and whole house, to attend him, immediately, in the old Council-Chamber; and the Speaker, and the whole house, attending accordingly, his Excellency was pleased to give his assent to five Bills.

And then his Excellency was pleased to express himself as follows: viz

Mr. Speaker and gentlemen of the Assembly If I could have passed your Additional Duty Bill with a clause levying a tax on the Jews, I should have done it at the last Session, and not have given you the trouble of raising a new Bill; but I am under

his Majesty's commands not to pass any, laying a tax on the Jews as Jews only, on any pretence whatsoever; and the Council are unanimous in their opinion and advice to me, not to give my assent to this, so there is a necessity of laying you again under a short prorogation, that you may raise another new Bill, such as may be fit and proper to meet with my consent: I do therefore, in his Majesty's name, prorogue this Assembly, to three o'clock this afternoon, and you are accordingly prorogued to three o'clock this afternoon.

Friday, 8th May, 1741—p. m. The House being met, according to the last prorogation, and his Excellency being acquainted therewith, the Provost Marshal came down, and acquainted the House, his Excellency, in his Majesty's name, commanded the Speaker, and whole house, to attend him, immediately, in the old Council-Chamber:

Accordingly, Mr. Speaker, with the House attending, and being returned, Mr. Speaker reported, they had attended his Excellency in the King's House, and that he was pleased to make them a speech; whereof Mr. Speaker said he had obtained a Copy; and the same being read, was ordered to be entered, and is as follows:

Gentlemen of the Council.

Mr. Speaker, and gentlemen of the Assembly. The occasion of your present meeting cannot but be apparent to you all; It is once more to give you an opportunity of making a provision for the Soldiery his Majesty has most graciously been pleased to send hither for the security and defence of the island; the want of which, at this time of war, may be attended with fatal consequences: I must therefore recommend it to you, as a matter worthy of your most serious attention, to consider of and prepare a bill for so necessary a purpose, in such a manner as, consistent with my duty to his Majesty, I may give my assent to,

The rules of the last Session of this Assembly were agreed unto, and ordered to be the standing rules of the house this session:

Ordered, That the grand Committees be the same they were the preceding Sessions, save one.

Resolved, That the house do immediately resolve itself into a Committee of the whole house, to take his Excellency's speech into Consideration; and the house accordingly resolving itself into such Committee, after some time spent therein, Mr. Speaker

resumed the Chair, and Mr. Price, from the Committee, reported, that they had gone through the same, and come to a resolution; which they had directed him to report to the House, and he read the same in his place, and afterwards delivered it at the table; where it was again read, agreed unto by the house, and is as follows:

Resolved, To recommend it to the House to raise an additional duty bill:

Ordered, That Mr. Chief Justice, Mr. R. Beckford, Mr. Marsh, Mr. Pallmer and Mr. Morris, be a committee to bring in the same; and such Bill being presented to the house, was read the first time, and ordered a second reading.

Adjourned for a quarter of an hour:

And the House being met accordingly, They resolved themselves into a Committee of the Whole House upon "A Bill for raising several sums of money, and applying the same for several uses &c"; and after some time spent therein, Mr. Speaker resumed the chair, and Mr. R. Beckford, from the Committee, reported, that they had gone through the Bill without any amendment:

Ordered, That the Bill be engrossed.

And then the House adjourned till tomorrow morning, eight of the clock.

Saturday, 9th May, 1741. An engrossed bill entitled, An Act for raising several sums of money, and applying the same to several uses &c, was read the third time:

Resolved, That the Bill do pass:

Ordered, That the Speaker sign the same: Ordered, That Mr. R. Beckford, Mr. Phillips, Mr. Hume, Mr. Hamilton, and Mr. Wynter, do carry the said bill to the Council, and desire their concurrence.

A message by the Clerk of the Council, as follows:
Mr. Speaker,

I am commanded by the Council to acquaint the house, that they have agreed to the Bill entitled, An Act for the raising several sums of money &c &c.

A Message from his Excellency, by the Provost Marshal, acquainting the House, his Excellency, in his Majesty's name, commanded the Speaker, and whole house, to attend him, immediately, in the old Council-Chamber:

And Mr. Speaker, and the whole house, attending, his Excellency was pleased to give his assent to the following Bill viz

An act for raising several sums of money, and applying the

same, to several uses; for subsisting the officers and soldiers of the eight independent companies for six months; and preventing the exportation of several commodities into the French, Dutch, and Spanish islands; and for preventing several frauds committed by persons trading to and from the Northern Colonies.

And then his Excellency was pleased to adjourn the house, till Wednesday morning next.

Thus ended the struggle. By the prorogation of the Legislature by the Governor on Friday 8th May, 1741, "The Reasons, etc.," of the House of the previous day fell through, for it had not yet been sent from that body.

NOTES ON THE HISTORY OF THE JEWS IN SURINAM.

BY REV. P. A. HILFMAN.

In my "Annotations on the Additional Notes by Rev. J. S. Roos," (*Publications*, No. 16, p. 188), I stated that Rev. J. S. Roos' words: "There are still some tombstones," (*Id.*, No. 13, p. 130), should be replaced by the following: "In which there are over four hundred tombstones still to be found." After a closer investigation of this matter, it became evident to me, that I was deceived by a false statement in the "Essai Historique," of J. C. Nassy and others (Paramaribo, 1783), and I believe the Rev. J. S. Roos has also been misled by the same. The real fact is as follows: As far as can be traced, the first synagogue was really built on a stretch of land ten acres in size in the neighborhood of a small hamlet "Thorarica," which land had been granted by the English (see R. P. I. 1). However, the land presented by Da Costa and Solis, is that on which the synagogue of the Jooden Savana was built, this synagogue being the second one in this colony.

It is impossible to give the exact date when this synagogue was built, but it must, at any rate not have been long after 1672, and most likely even before that time, as in 1685 the third synagogue had been built or rebuilt (the second one on the Jooden Savana).

Of the synagogue at "Thorarica," nothing remains, nor can any traces be discovered of tombstones which might have been there. On the Savana some remnants of the synagogue are still to be found; I succeeded in finding them through the assistance of the old watchman of the Savana. This man is 83 years of age, and recollects that in his youth he had seen many more remnants and had always heard that this

synagogue was the second in the colony, and the first on the Savana. The cemetery to which I referred in my annotations is now situated very near those remnants and contains more than 400 tombstones. It is an absolute mistake to say that in 1672 the first synagogue had been built on the land of Da Costa and Solis *close* to "Thorarica," as may be read in the "Essai Historique"; this is clearly shown from the archives of the community which contain the deeds of gift and which are still legible in great part. The gift is a part of the present Jewish Savana.

The little hamlet of "Thorarica," in all probability, was situated near the present estate of Waterland, and it has not been so long ago that the district (Surinam is divided into districts), in which this estate is situated, bore the name of "Thorarica." From this spot to the Jewish Savana is a distance of three hours by boat. The estate of Waterland is called "Ston Gron" by the negroes, *i. e.*, a ground full of stones, because of the many remnants of houses and tombstones there. However, not a single tombstone discloses whether Jews were interred there. Hebrew inscriptions have never been discovered there. This place was also the first settlement of the Dutch in all probability and it may be safely concluded that these tombstones belonged to the pioneer colonists. In the beginning of the last century much of the ruins of the synagogue and courthouse could be seen at Waterland, and there are some few people still living who have a faint recollection of them.

Why "Thorarica" had to cede her place to the Jewish Savana has to my knowledge not been explained yet, but one thing is certain, while Jews were still living there, several had already settled on the Jewish Savana.

May I be permitted to suggest an explanation? It may be that those Jews about whom there is uncertainty whence they came, but who most likely originated from Italy and the Netherlands, had settled at "Thorarica."

Among those Jews the family of Meatob occupied a prominent place. In 1664 a great number who arrived here from Cayenne, wished to constitute a separate community from aristocratic tendencies. They settled on the Jewish Savana, near the "Cassiepoerakreek," which they later abandoned to go Northwards close to the "Kordonpad," for sanitary reasons.

It is very natural that not all went together at the same time. Every group had its synagogue. The group at the "Kordonpad" had the greatest number of people, because they had selected the healthiest spot, and gradually the most went there, even those who arrived later in the colony. The two others became gradually depopulated, and "Thorarica," numbering the smallest quantity of inhabitants, ceased at last to exist.

For the topographic discription I beg to refer to the map of Ottens or to that of Maars, which is of an older date.

I.

INSCRIPTIONS OF THE TOMBSTONES.

"Let thy priests be clothed with righteousness and let thy saints shout for joy."

Tombstone inscription

On the grave of the accomplished scholar, distinguished judge.
The saintly, meek, venerable and esteemed,
Rabbi Meyer the Priest, teacher and Rabbi of the holy Spanish
Congregation

"Brocho U'Sholem" in Colonia Surinam.

For ten years he filled the holy post,

And died on the holy Sabbath, New Moon Day of Nisan

In the year 5535.

The sun became dark, alas, what a great loss we sustained.

The righteous priest that illuminated [the world] with his wisdom, slumbers.

The Rabbi and teacher of the law in our community,

The pious, the pillar of the world, and defender of faith.

The saint and upright, who diffused the light of the law,

The shield for the thorns and thistles of sin.

He left us, with tears on our eyes,
 He departed from us to gather the fruit of Eden.
 Let his soul be bound up in the bond of life.

In the year "Let me fall now into the hand of the Lord: for his mercies are great" (5585).

Tombstone inscription on the grave of a man, first and foremost
 In every holy cause, the Keystone of age,
 The seed of the steadfast Patriarchs, aged and revered,
 Scholar and Sage, revered because of his holiness.
 The venerable sweet singer of Israel,
 In the Jewish community "Brocho U'Sholem"
 In the city of Surinam.

The scholar and sage, wealthy and generous.
 The saintly and meek Rabbi
 David Hezekiah Baruch Luzado
 Sweet singer of Israel, who while alive was also
 a "Mohel"¹), and head of the academy
 "Gemiluth Chasodim": who departed
 From this world according to the will of God
 Creator of heaven and earth,
 On the second New Moon Day of Ayer
 In the year 5585, peace upon him
 May he rest in honor.

A Michtam of David

From his youth he feared God,
 His commandments and statutes he observed,
 In compensation of which he merited Paradise
 The privilege to dwell there with purity of heart he acquired.

In the year "And the Lord called unto Samuel" (5557).

Here is interred

The learned and wise, venerable, wealthy and generous
 Rabbi Samuel Rublio de-Medina,
 Of blessed memory, Sweet singer of Israel in the holy
 Community "Nevah Sholem" in the city of Surinam
 Died when he reached the age of 73 years, with good name,
 On the 5th day of the month of Shevat
 In the year 5557: Let his soul be bound up in the bond of life
 The man Samuel went up to Ramah,²

¹ Performed the rite of circumcision.

² Biblical quotation, Ramah meaning "high place."

His soul reached the abode of the ministering Angels.
No unrighteousness ever escaped his mouth
His soul, therefore, now partakes of the heavenly bliss.
Favored with happiness, honor and wealth,
He was gathered unto his people.
And went to a world all through happiness,
At the age of sixty nine years,
Surrounded and exalted by distinguished sons,
The venerable and revered David de-Mizah.
Let his soul be bound up in the bond of life.

Tombstone inscription on the grave of the venerable and revered,
Wealthy and generous, the saint Isaac son of
The Wealthy and generous David de-Mizah.
Died on the Seventh day of the month of Cheshvon
In the year³ . . . and in the "Sedrah"⁴ "I will establish
My Covenant with Isaac." [Gen. 17, 19.]
Let his soul be bound up in the bond of life.

II.

DE JODEN-SAVANE (THE JEWISH SAVANA).

(Translated from "Onze West.")

There is in these days a tendency which seems to have brought new life from a historical point of view to the very interesting Jewish-Savana on the upper Surinam River.

We were informed that Mr. P. A. Hilfman, pastor of the Netherlands-Portuguese Jewish Congregation, has been making several exploring expeditions to this place, and decided to interview that gentleman on this matter. To our enquiries we received the following written reply:

"When I made a trip to the Jewish-Savana last year for the investigation of some historical facts, I stopped there several days.

"I was greatly moved by the sad condition which the two cemeteries there were in.

"When in town I had repeatedly been told that on account of a dense forest it was almost impossible to penetrate into them,

³ Date omitted.

⁴ Portion of the law read on Saturday morning.

but always considered that information strongly exaggerated; to my great disappointment I soon learned that I had not been told too much.

"I at once conceived the idea, in the interest of Judaism and also in that of the colony, to have these graves cleared, and try and have the tombstones dug up, some of which were remarkably finely carved, and sometimes were buried in the ground about $\frac{3}{4}$ of a Meter deep. But almost a year elapsed before I could carry out my plan. In the mean time I received offers of financial support which would enable me to realise my intentions, from foreign parts and especially from the United States of America, but as I supposed that my community would prefer to have this done without foreign assistance, I kindly declined these offers; and I very soon found that my supposition had not been wrong, for when four weeks ago I revealed my intentions to the members of my community, I received from them ample support, so that I have now all reason to express the hope that both cemeteries will be in a presentable condition within a short time.

"It was by no means an exaggeration from my side when I said before that I considered this matter also in the interest of the colony. Surinam can boast of an exceedingly small number of historical spots and I think it would be worth the while to take proper care of them in order to preserve them.

"The settlement of the Jews in Surinam has surely been the first establishment of whites in this country and the place where they settled, the largest of all, of course Paramaribo excepted, although I doubt, on very good grounds, whether at the time when the Sealanders seized the colony, the number of houses on the Jewish Savana was not larger than that in town.

"Not only was a seemly village found at the South of the Cordon-path numbering four streets which crossed each others at right angles, in the centre of which stood a beautiful church, the ruins are still to be seen, but beginning just a little North of Post Gelderland, up to where the Cassiepoera divides in two branches,—there were all along the borders of the Surinam River and the Cassiepoerakreek a large number of houses, the ruins of which the explorer may still find if he will put up with the difficulties encountered penetrating the forest.

"Both cemeteries on the Cordon-path and at the mouth of the Cassiepoerakreek are however not the only ones which the Netherland Jewish Portuguese Congregation must have possessed in former days; as the first settlement of the Jews must not be

looked for at the Jewish Savana, but on the estate which now bears the name of Waterland or in its proximity.

"It would no doubt be amply worth while to explore the environs and should I ever have a chance, I shall not neglect it.

"While the Israelites were still living here, a part of them settled on the present Savana, not on the riverside but more in the interior where they must have had another burying ground. This is proved by the fact that at about forty-five minutes' walk from the river front some tombstones are to be found having Hebrew inscriptions, and if I may believe the Indians there are still higher up many more similar stones, which perhaps some day will be discovered.

"Whether a search for these stones would result in finding them, one does not know but one may consider himself amply rewarded as they are mostly closely connected with the lives of those interred beneath and contribute a small share to the history of Surinam. To see these stones or, better said, to discover where they are lying, is not the work of a couple of hours at this place, as many hours and even weeks are required."

So far goes the interesting information of Mr. Hilfman, which is however incomplete on one point. Our question about the extensiveness of the Savana received no reply.

III.

LIST OF RABBIS OF THE DUTCH-PORTUGUESE JEWISH CONGREGATION AT SURINAM FROM 1642 TO 1750.

Abraham de David Pardo.	Is. de Sem. Hm. Cohen Nassy.
Abraham de David Cohen.	Immanuel Pardo.
Aharon Capadoce.	Jona Abarbanel.
Dr. Aharon de Ishak Ledesma.	Jeos. Hm. Arrias.
David Pardo.	Jeos. de Abr. de Capadoce.
David Mendes Meza.	Jahacob Cohen Nassy.
David de Mosseh Ledesma.	Mordechai Mendes Quiros.
David de Abraham.	Mosseh Cohen Nassy.
David Pinto da Fonseca.	Mos. de Britto.
Hm. Ledesma.	Selomoh Leon Templo.
Hm. Meatob.	Sel. Turgeman.
Hm. Izidro.	Sel. de Josseph Halévy.
Ishak de Jona Jz. Cohen Nassy.	Sel. Rl. Arrias.
Is. Ledesma.	Ury de Josseph.
Is. Meatob.	Jenda bar Seby Hartogh.
Is. Marques Cardozo.	

(Incomplete.)

IV.

MARRIAGES SOLEMNIZED BY DIFFERENT RABBIS, ETC.,
OF THE DUTCH-PORTUGUESE JEWISH CONGREGATION AT SURINAM, FROM 1642 TO 1750.

Dr. Abraham Pinto da Fonseca : Abigl. de Britto, wid. David de Mos. C. Nassy.

Abraham Gomez Silva : Ester Nunes da Costa.

Abraham da Costa : Abigl. de Soiza Montezinos.

Abraham Rephl. Arrias : Ester da Fonseca Meza.

Dr. Abraham Pinto da Fonseca : Sarah Arrias.

Abraham de Britto : Blanca Henrqz. de Barrios.

Abraham de Pina : Ribca Uzl. d'Avilar.

Abraham Ho C. Nassy : Ribca Henriqz. Coutinho.

Abraham de Quiros : Rachel Nunes Henriques.

Abraham van Edam : Sarah bat Meïr de Dort.!!

Abraham de Mattos : Miryam del Castilho.

Abraham Nunes Henriquez : Jeudit Lopes Crespo.

Abraham Pinto Junior : Sara Pinto da Fonseca.

Abraham Fonseca : Abigaël Messiah.

Abraham bar Josseph : Mendele bat Mosseh.!!

Abraham Perreira : Ribca Lopes Crespo.

Abraham Jessurun : Ester Bueno Bibaz.

Abraham de David C. Nassy : Jeudit Canet Nassy.

Abraham Henriqz. de Barrios : Rachel Hz. de Barrios.

Abraham de David C. Nassy : Jeudit Meatob.

Abraham Hm. Mendes Meza : Ester Messiah Penso.

Abraham de Britto : Jaël Canet Nassy.

Abraham Dorballe : Ribca Canet Nassy.

Abraham de Mattos : Rachel Robles de Medina.

Abraham Nunes da Costa : Abigl. Robles de Medina.

Abraham Ledesma : Rahel Henriqz. de Barrios.

Abraham Fonseca : Rahel Gabay Farro.

Abraham de Is. Bo. de Mesquita : Ribca Bueno de Mesquita.

Abraham Hisqo. Arrias : Jeudit Arrias.

Abraham Pardo : Hana Franco Pacheco.

Abraham Nunes Henriquez : Hana da Fonseca.

Abraham Ledesma : Abigaël Robles de Medina.

Abraham Duwarte : Sarah Garcia Pas.

Abraham Nunes Monsanto : Ester Robles de Medina.

Aharon Bueno Bibaz : Rachel Canet Nassy.

Aharon bar Jacob : Rahel David.!!

Aharon Capadoce : Rahel Arrias.

Aharon Hisqo. da Costa : Ester da Costa.
 Aharon de Abraham da Costa : Ester de Britto.
 Aharon de Abraham da Costa : Rahel Henriqz. de Granada.
 Dr. Aharon Ledesma : Jeudit Lindo.
 Baruh da Costa : Rahel Coronel.
 Baruh Cohen Nassy : Ester Lopes Henriquez.
 Baruh Cohen Nassy : Ester Arrias.
 Binjamin Hz. Moron : Ester Uzl. d'Avilar.
 Binjamin bar Abraham : Sarah bat Jeuda.!!!
 Binjamin Jessurun Lobo : Luna Canet Nassy.
 Binjamin Jessurun Lobo : Sarah de la Parra.
 David de Is. Messiah : Abigaël da Fonseca.
 David da Fonseca : Ribca Cardozo.
 David Gradiz da Fonseca : Sarah Pereira.
 David de Is. Messiah : Ribca Hz. de Barrios.
 David de la Parra : Rahel da Fonseca.
 David Barzilay : Ester Coronel Brandon.
 David bar Abraham : Ester bat Jahacob.!!
 David Pereira : Jaël Bueno de Mesquita.
 David Senihor Coronel : Sarah de Aquilar.
 David Uziël d'Avilar : Rahel Uzl. d'Avilar.
 David de Jos. C. Nassy : Grasia Mementon.
 David de Britto : Ribca Pinto.
 Daniël aCohen : Roza da Costa.
 David Ledesma Jr. : Ribca Meatob.
 David Gradiz da Fonseca : Abigaël Pinto da Fonseca.
 David Meatob : Rahel Musaphia.
 Daniël Messias Penso : Abigl. de Britto.
 David Pinto da Fonseca : Rahel de Britto.
 David Gradiz da Fonseca : Grasia Mementon.
 David de Seml. de Meza : Abigl. de Jos. de Meza.
 David de Robles : Ribca Gabay Izidro.
 David Mos. C. Baeza : Ester Gabay Farro.
 Ishak Pinto da Fonseca : Jeudit wid. Joseph Coronel.
 Ishak de David de Meza : Abigaël Mendes Meza.
 Is. de Jacob de Meza : Sarah Lopes Henriquez.
 Is. Perreira *Brandaò* : Miryam del Castilho.
 Is. Arrias : Abigaël Pinto.
 Is. Hm. d'Aquilar : Hana Lopes Arrias.
 Is. Perreira : Rahel de Sel. de la Parra.
 Is. Hamelbeurog : Ester bat Eliezer.!!!
 Is. de David de Meza : Sarah Pinto da Fonseca.

- Is. Carrilho : Sarah Henriquez de Barrios.
 Is. bar Mosseh Japy : Bilha bat Jona.!!
 Is. Marques Cardozo : Jeudit de Leon Gedes.
 Is. Henriquez de Barrios : Simha de Castro.
 Is. Gradiz d'Fonseca : Abigaël Canet Nassy.
 Is. Drago : Ester Dovalle.
 Ismaël Judeu : Hanna de Mattos.
 Is. de Britto : Ester de Pina.
 Is. C. Nassy : Sarah Bueno de Mesquita.
 Is. C. Messiah : Lea Mendes Meza.
 Is. Uzl. d'Avilar : Ribca Henriqz. de Granada.
 Is. Hoeb : Ester de Mercado Bon Rey.
 Is. Hm. Memento : Ribca Bo. Bibaz.
 Is. de Mosseh de Medina : Ester da Fonseca.
 Ishak de Pina : Rahel *Rodriquez* Monsanto.
 Is. de Miranda : Sarah de Molina.
 Is. Corea : Ribca Alveres.
 Is. Hz. de Granada : Rahel Uzl. d'Avilar.
 Imanuel Jessurun : Abigl. Cohen Delmonte.
 Is. Vas Farro : Jeudith Canet Nassy.
 Is. Nunes Ferro : Sarah Musaphia.
 Is. de Britto : Ester Fonseca.
 Is. de Jeos. C. Nassy : Ester Arrias.
 Is. Corea : Ribca da Fonseca.
 Is. de Dd. Baruh Louzada : Roza Robles de Medina.
 Is. Rodriques Monsanto : Ester Gabay Izidro.
 Gabriël Cardozo Baëza : Ribca da Costa.
 Gabriël Cardozo Baëza : Rahel Hz. de Granada.
 Jb. Hm. Meatob : Jeudit Meatob.
 Jacob bar Josseph : Rahel de David Samuel.!!
 Jacob Hz. de Barrios : Ribca Sarphaty Pina.
 Jb. Coronel *Brandão* : Debora d'Aquilar.
 Jb. Jenda Leon Templo : Sara Uzl. Cardozo.
 Jb. de la Penha : Ester Coronel *Brandon*.
 Jacob Lopes Nunes : Hana da Costa.
 Jahacob Henrz. Coutinho : Jeudit Lopes Henriquez.
 Jacob bar Abraham : Miryam Pelengrino.
 Jacob Messias : Pelengrino : Ribca de Mattos.
 Jacob C. Nassy : Ester Drago.
 Jacob del Castilho : Ester Coronel Brandon.
 Jacob bar Aharon : Hana bat Jacob aCohen.!!!
 Jacob bar Alexander : Roza bat Abraham.!!!

Jacob C. Nassy : Simha Uziël d'Avilar.
 Jacob Nunes Henriquez : Sarah da Fonseca.
 Jacob Gabay Crasto (sic) : Sarah Perreira.
 Jacob bar Benjamin : Ester bat Joseph.
 Jacob Henriquez Perreira : Rahel Messiah.
 Jacob de Meza : Rahel de la Parra.
 Jacob de Is. de Meza : Sarah Arrias.
 Jacob Henriquez Coutinho : Rahel Hz. Coutinho.
 Jacob Lopes Nunes : Rahel Isl. Pizarro.
 Jacob Henrqz. de Granada : Abl. de Meza.
 Jacob Uzl. d'Avilar : Ribca Hz. Moron.
 Jacob de Miranda : Sarah Fernandez.
 Jacob Vidat : Penina Lopes Nunes.
 Jacob Rodriguez Campos : Sara de Aquilar.
 Jacob Robles de Medina : Abl. Henriquez.
 Jacob Rodriguez Monsanto : Sarah Gradiz de Fonseca.
 Jahacob Touro : Rahel de Robles.!!
 Josseph de Mos. C. Nassy : Ester Meatob.
 Josseph de Jb. C. Nassy : Abigaël Drago.
 Jos. Luis Gomez : Rahel Pardo.
 Jos. Rz. Monsanto : Rahel Meatob.
 Jos. bar Alexander : Miryam de Aron Polak.!!
 Jos. del Castilho : Abigaël Perreira.
 Jos. Gabay Farro : Ester Gabay Izidro.
 Jos. Pintto : Jaël C. Nassy.
 Jos. de Meza : Rahel de Pina.
 Jos. Rz. del Prado : Jael Isl. da Costa.
 Jos. Gabay Farro : Sarah Henrz. de Granada.
 Jos. de Samuel Nassy : Luna de la Parra.
 Jos. de Is. Bueno de Mesquita : Rahel Fonseca.
 Jos. de Meza : Ester Hana da Costa.
 Jos. Fonseca : Abigl. Fonseca Nunes.
 Jos. Luis Gomez : Dina Marques.
 Jos. Abarbanel : Rahel Habilho da Fonseca.
 Jos. Namias Torres : Rahel Bueno de Mesquita.
 Jos. de Abr. de la Parra : Ribca de Meza.
 Jonathan Dovalle : Rahel Habilho da Fonseca.
 Imanuel Pardo : Rahel Messiah Mendes.
 Jeos. C. Nassy : Ester Lopes Henriquez.
 Jeos. C. Nassy : Abigaël Meatob.
 Jeuda bar Seby : Abigl. aCohen.!!
 Jeos. Ho. Arrias : Sarah Carrilho.

Jeos. C. Nassy : Ribca Hz. Coutinho.
 Jeuda bar Abraham : Clara bat Simon.!!!
 Mosseh Bo. de Mesquita : Sarah Cardozo Baëza.
 Mosseh Henrhz. de Barrios : Ribca Arrias.
 Mos. Perreira de Leão : Ribca de Abr. aCohen.
 Mos. Henriquez de Barrios : Sarah Perreira.
 Mos. de Abr. Izidro : Sarah de Britto.
 Mos. de Ribaz : Rahel Pizaro.
 Mos. Naar : Ribca de Meza.
 Mos. Marquez : Siphora Levy.!!
 Mos. Izidro : Rahel Bueno de Mesquita.
 Mos. de Britto : Ester Bueno de Mesquita.
 Mos. Nunes Henriquez : Ribca Nunes Henriquez.
 Mos. C. Nassy : Sarah Rz. Monsanto.
 Mos. Alveres : Rahel Nunes Henriquez.
 Matts Perreira de Leon : Sarah Fonseca.
 Mos. Henriquez Moron : Ribca Pinto da Fonseca.
 Naftaly bar Mosseh : Abigaël Abrahams.!!
 Mordechay Mendes Quiros : Ribca Marquez Cardozo.
 Mordechay bar Israël : Abigaël bat Jeuda.!!
 Reuhel Obidiente : Rahel da Fonseca.
 Rephaël del Castilho : Jeudit Gradiz d'Fonseca.
 Semuel de la Parra : Rahel de Meza.
 Semuel C. Nassy : Ester de la Parra.
 Seml. Cohen Delmonte : Bienvenida Nunes de Almeida.
 Seml. Hm. C. Nassy : Jael Cohen Lobatto.
 Sem. de Meza : Blanca Hz. de Barrios.
 Seml. Abenacar : Blanca Messiah.
 Seml. Bueno Bibaz : Blanca de Britto.
 Seml. da Fonseca : Hana Nunes Henriquez.
 Sel. Rodriguez Monsanto : Sarah Perreira.
 Sel. Gabay Side : Simha de Zamora.
 Sel. Levy Ximenes : Miryam Vila Real.
 Sel. Rz. Monsanto : Abl. Perreira.
 Sel. Turgeman : Miryam Habis.
 Selomoh bar Jos. Halevy : Branca bat Sadok.!!
 Sel. Turgeman : Ribca da Costa *Pilmeltel*.
 Sel. de la Parra : Ribca Arrias.
 Sel. Reph. Arrias : Rahel Carilho.
 Sel. Phanes : Rahel Lopes Nunes.
 Sabetay Sigalla : Ribca de Mercado Bon Rey.
 Ury bar Josseph : Batseba Marco.!!

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Haham Ishak Meatob.	Jehudith d/o Jechiel Meatob.	14 Elloel 5403	Devid M. Meza, Imanuel de Solis.
Mosseh Bo. de Mesquita.	Sarah d/o David Cardozo Baeza.	2 Chinvan 5462	H. Hm. Meatob, Jak. Hr. de Barrios.
Baruch s/o Aharon da Costa.	Rachel d/o Josseph Coronel.	17 Elloel 5462	Jeos. Sarfaty Pina, Dr. Abm. Pinto.
Jahacob s/o Josseph.	Rachel d/o David Samuel.	15 Tebeth 5463	Jak. Coronel Brandaó, Selomoh Gabay Sid.
Dr. Abr. Pinto da Fonseca.	Abigaël d/o Ishak de Britto.	13 Niesan 5465	H. Hm. Meatob, Jak. da Costa.
Ishak Pinto da Fonseca.	Jehudith d/o Hazan Baruch da Costa.	14 Niesan 5465	H. Hm. Meatob, Jak. da Costa.
Jonathan s/o David de Vale.	Rachel d/o Ishak Habilho da Fonseca.	25 Addar I 5499	H. Ham. Ledesma, Jos. Louis Gomes.
Abr. s/o Ishak Gomes Silva.	Ester d/o Selomoh Nunes da Costa.	24 Addar I 5499	H. Ham. Ledesma.
Abraham s/o Arm. da Costa.	Abigael d/o Josseph de Soiza Montizinos.	4 Siwan 5465	Is. de Britto, Arm. da Pina.
Josseph s/o Mosseh Cohen Nassy.	Ester d/o Hahan Meatob.	25 Elloel 5465	Abr. Isidro, Jak. da Costa.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
David s/o Ishak Messiah Mendes.	Abigael d/o David da Fonseca Meza.	27 Elloel 5465	H. Hm. Meatob, Is. de Britto.
Abr. Ref. Arrias.	Ester da Fonseca Meza.	13 Tiesjrie 5457	H. Hm. Meatob, Imanuel Musafia.
Jahakob s/o Abrah. Henriquez de Barrios.	Ribca d/o Jozua Sarphalia Pina.	15 Siwan 5463	Is. de Britto, Dr. Abr. Pinto.
Dr. Abraham Pinto da Fonseca.	Sarah d/o Haham Ishak Arrias.	23 Siwan 5463	Is. de Britto, Abr. de Pina.
Abr. s/o Ishak de Britto.	Blanca d/o Abr. Henriquez de Barrios.	13 Tiesjrie 5464	Dr. Abm. Pinto, Abr. de Pina.
Abr. de Pina.	Ribca d/o Ishak Uziel d' Avilar.	4 Sjebat 5464	Is. de Britto, Abr. Pereira.
David da Fonseca.	Ribca d/o Selomoh Cardozo.	15 Cheswan 5465	Jak. Coronel Brandao, David Crespo.
Jak. Coronel Brandao.	Debora d/o Abraham de Aquilar.	16 Tamez 5465	Mos. Bo. de Mesquita, David Crespo.
Jeos s/o Joseph Cohen Nassy.	Ester d/o David Lopes Henriquez.	1 Cheswan 5466	Is. de Britto, H. Hm. Meatob.
Baruch s/o Joseph Cohen Nassy.	The same.	4 Siwan 5466	H. Hm. Meatob, David de Meza.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Ishak s/o David de Meza.	Abigaël d/o Hazan David Mendes Meza.	5 Siewan 5466	H. Hm. Meatob, Mos. Henr. Coutinho.
David Gradis da Fonseca.	Sarah d/o Ishak Pereira.	8 Elloel 5466	H. Hm. Meatob, Selomoh de la Parra.
Semuel s/o Selomoh de la Parra.	Rachel d/o David de Meza.	14 Tiesjrie 5467	H. Hm. Meatob, Dr. Abrah. Pinto.
Mosseh s/o Abr. Henriquez de Barrios.	Ribca d/o Abr. Arrias.	11 Niesan 5467	H. Hm. Meatob, Is. Pinto.
Ishak s/o Jahacob de Meza.	Sarah d/o David Lopes Henriques.	1 Cheswan 5468	Selomoh de la Parra, Dd. Mendes Meza em resy.
Aharon s/o Mos. Bueno Bibaz.	Rachel d/o Mos. Cohen Nassy.	28 Elloel 5460	H. Hm. Meatob, Is. Pinto.
Semuel s/o Josseph Cohen Nassy.	Ester d/o Selomoh de la Parra.	22 Elloel 5469	H. Hm. Meatob, Is. de Meza.
Selanoh s/o David Sr. Monsanto.	Sarah d/o Aharon Pereira.	12 Tiesjrie 5470	H. Hm. Meatob, Abraham Isldro.
David s/o Ishak Mesiah.	Ribca d/o Jahacob Henriq. de Barrios.	13 Tiesjrie 5470	H. Hm. Meatob, Is. Pinto.
Selomoh Gabay Sid.	Simha de Zamora.	14 Tiesjrie 5470	Ab. Rafael Arrias, Is. Pinto.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Imanuel s/o Hazan David Pardo.	Rachel d/o Ishak Mesiah Mendes.	15 Menahem 5470	David de Meza, Jak. Henr. de Barrios.
Jahacob s/o Haham Jehuda Levá Templo.	Sarah d/o Dd. Uziël Cardozo.	12 Niesan 5471	Ab. R. Arrias, David de Meza.
David s/o Selomoh de la Farra.	Rachel d/o Aharon da Fonseca.	16 Siewan 5471	H. Hm. Meatob, Is. Pintto.
Baruch Cohen Nassy.	Ester d/o Abrah. Rafaël Arrias.	13 Niesan 5472	H. Hm. Meatob, Imanuel de Solis.
Semuel s/o Ishak a Coën Belmonto.	Bienvenida Nunes de Almeida.	3 Tammsez 5472	Benjamin Henriquez de Granada, Abr. da Costa.
Abr. Hr. s/o Mosseh Cohen Nassy.	Ribca d/o Mosseh Henriq. Coutinho.	27 Elloel 5472	David Mendes Meza, Imanuel de Solis.
Ishak s/o Abr. Refael Arrias.	Abigael d/o Ishak Pinto.	20 Siwan 5473	Mos. Henriq. Coutinho, Jac. Henriq. de Barrios.
Jahacob de la Penha.	Ester d/o Jahacob Coronel Brandaó.	20 Siwan 5473	Jahacob Uziel de Avilar, David de Mercado.
Semuel Hain s/o Mosseh Cohen Nassy.	Jaël d/o Ishak a Cohen Lobato.	17 Menahem 5473	Jb. Hz. de Barrios, Is. de Medina.
Selomoh Levi Ximenes.	Mirjam d/o Selomoh Villa Real.	1 Elloel 5473	Abm. R. Arrias, Is. de Medina.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Jeos s/o Mosseh Cohen Nassy.	Abigaël d/o Haham Ishak Me- atob.	15 Elloel 5473	David de Meza, Immanuel de Solis em resy.
Joseph s/o Jahacob Cohen Nassy.	Abigaël d/o Jeos Drago.	15 Tiesjrie 5474	Dr. Abm. Pinto, Abm. R. Arrias.
Jenda s/o Tsebi Hartog.	Abigaël d/o Efraim Abraham (Hahohen).	4 Kieslew 5474	Is. Pinto, Jak. Uzl. de Avilar.
Naftali s/o Mosseh Hartog. (Mozes?)	Abigaël d/o Abraham s/o Sem- uel (Abigael Abrahams).	2 Tebeth 5474	H. Hm. Meatob, y hum tadesco em resy.
Abraham s/o Jahacob de Quiros.	Rachel d/o Abrah. Nunes Hen- riquez.	6 Elloel 5475	H. H. Meatob, Ab. R. Arrias.
Selomoh Roderiques Monsanto.	Aigael d/o Arm. Pereira.	12 Tiesjrie 5476	Ab. R. Arrias, Bamet da Costa.
Arm. s/o Jahacob (Polak em resy).	Rachel d/o David.	26 Menahem 5476	Jahacob Coronel Brandaó, y Hum tadesco em resy.
Mosseh Pereira de Leaó.	Ribca d/o Abraham a Cohen.	16 Tebeth 5477	Mosseh Bo. de Mesquita, Selomoh Rr. Monsanto.
Ishak s/o Abraham de Aquilar.	Hanna d/o Michael Lopes Ar- rias.	25 Tebeth 5477	H. Hm. Meatob, Abr. de Britto.
Abraham s/o Jehuda (van Edam em resy).	Sarah d/o Meir (van Dordt).	27 Addar 5477	Dr. Abr. Pinto, y hum tadesco em resy.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Abraham s/o Ishak de Mattos.	Mirjam del Castilho.	6 Niesan 5477	David Baruch Louzado, Abr. de Britto.
Aharon s/o Abraham Capadose em resy.	Ester d/o Abraham Refael Ar- rias.	4 Elloel 5477	Abm. Nunes Henriques, Jac. Henrz. de Barrios.
Josseph s/o Aharon Gomes.	Rachel d/o David Pardo.	4 Tiesjrie 5478	H. Hm. Meatob, Jac. Coronel Brandaó, David Mercado.
Joseph s/o Jahacob Rodriguez Monsanto.	Rachel d/o Haham Ishak Me- atob.	15 Addar I 5478	Jahacob Messiah Penso, Jahacob Henriquez de Barrios.
Jahacob s/o Ishak Lopes Nunes.	Hanna d/o Moseh da Costa.	27 Addar II 5478	Jeos C. Nassy, Mos. de Ribas.
Ishak Pereira.	Rachel d/o Selomoh de la Farra.	13 Siewan 5478	Binjamin Hz. de Granada, Abm. de Britto.
Ishak s/o Alexander (Hamel- berg).	Ester d/o Eliezer (Hammel- berg).	28 Tjar 5479	Jak. N. dalmeyda, Abraham van Edam.
David s/o Ishak Barzlay.	Ester d/o Jahacob Coronel Brandaó.	20 Siwan 5479	H. H. Meatob em resy, Jak. N. dalmeyda em resy.
Jahacob s/o Mosseh Henriques Coutinho.	Jehudith d/o David Lopes Hen- riques.	4 Siwan 5480	Jak. Henriquez de Barrios, Dd. Baruch Louzada.
Abm. Nunes Henriquez.	Juhudith d/o Abm. Lopes Cres- po.	16 Tammsez 5480	H. H. Meatob, Jak. Hz. de Barrios.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Jeos Cha. s/o Abr. Refael Arrias em resy.	Sarah d/o David Barzilay.	12 Tiesjrie 5481	Semuel de la Parra, Dd. I. C. Nassy.
Jossep s/o Alexander (Hammelberg).	Mirjam d/o Arm. Polak.	27 Kieslew 5481	Selomoh Josseph, David Ul. Cardozo.
Gabriel s/o David Cardozo Baeza.	Ribca d/o Baruch da Costa.	10 Niesan 5481	A. R. Arrias, Ishac Pinto.
Jossep del Castilho.	Abigaël d/o Arm. Pereira.	11 Niesan 5481	Jac. Url. de Avilar, Jac. Hz. de Barrios.
Jahacob s/o Abraham em resy.	Mirjam Mesiah Pelingrino (negress!!)	9 Sievan 5481	Jac. del Castilho, Ishak Carilho.
Jahacob Mesiah Peligrino (negro!!)	Ribca Meatob!! (negress!!)	24 Tjar 5481	Ishak Pinto, Ab. D. Costa.
Abraham s/o Ishak Pinto da Fonseca Jr.	Sarah d/o Dr. Abr. Pinto da Fonseca.	18 Elloel 5481	Jak. Usl. de Avilar, Binjmin Hz. de Granada.
Ishak s/o David de Meza.	Sarah d/o Ishak Pinto da Fonseca.	18 Elloel 5481	Jak. Usl. de Avilar, Binj. Hz. de Granada.
Jossep s/o Ishak Gabay Faro.	Ester d/o Abr. Gabay Isidro.	23 Elloel 5481	Dd. Mendes Meza em resy, Is. de M. da Costa.
Abraham s/o David da Fonseca.	Abigael d/o David Messias.	23 Elloel 5481	Dd. T. C. Nassy, Binjmn. Hz. de Granada.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Ishak s/o David Carlilho.	Sara d/o Jahacob Henriquez de Barrios.	1 Chenvan 5482	H. Hm. Meatob, Ishak Pintto.
Mosseh Henriquez de Barrios.	Sarah d/o Ishak Fereira.	12 Kieslew 5484	Jahacob Nunes Dalmeyda, Gabriel Cardozo Baeza.
Ishak s/o Mosseh Jepy (or Jafe) em resy.	Bilha d/o Jona. (The first marriage solemnized)	18 Tjar 5482, at Paramaribo).	Abraham R. Arrias, Isaque Gabay Faro.
Selomoh s/o Jahacob em resy.	Mirjam d/o Jahacob.	22 Tebeth 5483.	Abr. R. Arrias, Jah. Uzl. de Avialar.
Jahacob s/o David Cohen Nassy.	Ester d/o Samuel Drago.	12 Cheswan 5484	H. Hm. Meatob, David de la Parra.
Josseph s/o Ishak Pintto da Fonseca.	Jaël d/o Dd. Cohen Nassy.	2 Siewan 5484	Samuel de la Parra, Binjmin Hz. de Granada.
Mordechai s/o Ishak Mendez Quiros.	Ribca d/o David Marques Car- dozo.	3 Siewan 5484	Jah. Hz. de Barrios, Samuel Uzl. de Avilar.
Jahacob s/o Refaël del Castilho.	Ester d/o Jahacob Coronel Bran- don.	13 Menahem 5484	Isaque Gabay Faro, Samuel de la Parra.
Jahacob s/o Aharon s/o Jahacob Polak.	Hanna d/o Jahacob s/o Josseph Cohen.	13 Menahem 5484	Abm. R. Arrias, David de Meza.
Josseph s/o David de Meza.	Rachel d/o Abr. de Pina.	25 Elloel 5484	Isaque Gabay Faro, Jah. Hz. de Barrios.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Ishak s/o David Marquez Car- dozo em resy.	Jehudith d/o Benjamin de Leon Gedes.	14 Tiesjrie 5485	Abm. R. Arrias, David de Meza.
Abraham s/o Josseph.	Miendela d/o Mosseh.	10 Elloel 5485	Abr. R. Arrias, y hum Tudercio em resy.
Benjamin s/o Abraham Hr. Moron.	Ester d/o Samuel Uziel de Avi- lar.	17 Niesan 5485	Binjman Henriquez de Granada, Abr. Pinto Junior.
Jahacobi s/o Alexander s/o Mos- seh.	Roza d/o Abraham.	13 Tjar 5485	David de Mercado, Aron Vas Faro.
Semuel s/o David de Meza.	Blanca d/o Jahacob Henriquez de Barrios.	11 Siewan 5485	Dd. T. C. Nassy, Ab. da Costa.
Josseph Rodriguez del Prado (negro).	Jael Israel da Costa (negress).	14 Tamsez 5485	Dd. J. C. Nassy, David Hm. de la Parxa.
Abraham s/o Aharon Ferreira.	Ribca d/o Abraham Lopez Crespo.	6 Elloel 5485	Abraham de Aran 'Sescano ?? Is. de M. da Costa.
Jahacobi s/o Dd. a Cohen Nassy em resy.	Simha d/o Jahacob Uziel de Avilar.	27 Elloel 5485	Ab. R. Arrias, David Hm. de la Parxa.
Jahacobi Gobay de Crasto.	Sarah d/o Ishak Ferreira.	17 Adar II 5486	Saul Pizaro, Jeossnah H. Nassy.
Jossnah s/o Haham Mosseh Cohen Nassy לויים כהנים	Ribca Canet Nassy.	11 Menahem 5486	Abr. R. Arrias, Abm. de Aran Sescano.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Abrah. s/o Jahaco Semuel Jessurun.	Ester d/o Aharon Bueno Bibaz.	12 Tiesrie 5487	David de Ish. Messiah, Is. de Meza.
Selomoh s/o Joseph Halevy em resy.	Branca d/o Sadok.	? Adar 5487	Wolf, Binjm. Henriquez de Granada.
Jeuda s/o Abraham em resy.	Clara d/o Simeon.	10 Adar 5487	doses Andescos em resy.
Mordechai s/o Israël em resy.	Abigael d/o Jeuda s/o Abraham.	26 Adar 5487	Dd. M. Meza em resy, y hum tudesco em resy.
Mosseh s/o Abraham Izidro.	Sarah d/o Abraham de Britto.	24 Elloel 5487	Dd. M. Meza em resy, Benjm. Hz. de Granada.
Ishak Henriquez de Barrios.	Simha de Castro.	14 Tiesjrie 5488	Dd. Mendes Meza em resy, Abm. Pinto Jr.
Jahacob s/o Abraham de Pina.	Ester d/o Jahacob Uziel de Avilar.	14 Tiesjrie 5488	T. Manuel de Solis, Is. d. M. da Costa.
Ishak s/o David Gradis da Fonseca.	Abigaël s/o David Cohen Nassy.	4 Siewan 5488	Jah. Hz. de Barrios, Is de Meza.
Abrahams s/o David Cohen Nassy.	Jehudith d/o Joseph Cohen Nassy.	4 Siewan 5488	David Hm. de la Parxa, Abraham de Fonseca Mza.
David s/o Abraham em resy.	Ester d/o Jahacob s/o Mordechai.	6 Elloel 5488	Is. de M. da Costa, Jah. del Castilho.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Binjamin s/o Abraham em resy.	Sarah d/o Jehuda.	6 Elloel 5488	Is. d. M. da Costa, Joset Eliezer.
Mosseh (de) Ribas.	Rahel d/o Saul Pezaro.	26 Tiesjrie 5489	Ishak Arias, Ishak Carrilho.
Abraham s/o Mosseh Hz. de Barrios.	Rahel d/o Jahacob Hz. de Barrios.	30 Kieslew 5489	David Ms. Meza em resy, Abraham de Aran Serano.
Ishak s/o Josua Drago.	Ester d/o David Dovalle.	4 Siewan 5489	Ishak Carilho, Mordi. Ms. Quiros em resy.
Mosseh s/o Elian Naar.	Ribca d/o Ishak s/o Jahacob de Meza.	4 Siewan 5489	Jahacob Hz. de Barrios, Josseph Gabay Faro.
Ismael Jedau (negro).	Hanna d/o Gabriel de Mattos (negress).	11 Siewan 5489	I. Manuel de Solis, Jos. de Meza.
Rehuel s/o Simson Obediente.	Rahel d/o Abraham da Fonseca	18 Siewan 5489	Ishak Arias, Josseph Gabay Faro.
Aharon (Hisq.) Baruk da Costa.	Ester d/o Abraham da Costa.	12 Tiesjrie 5490	I. Manuel de Solis, Jah. Hz. de Barrios.
Jahacob s/o Daniel Nunes Henriquez.	Sarah d/o Abraham da Fonseca.	26 Tiesjrie 6490	Jah. Uzl. de Avilar, I. Manuel de Solis.
Jahacob s/o Binjamin em resy.	Ester d/o Josseph.	23 Tjar 5490	Dd. I. C. Nassy, y hum tudesco em resy.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Josseph s/o Ishak Gabay Faro.	Sarah d/o Benjamin Henriquez Granada.	12 Menahem 5490	David Ms. Meza em resy, Jah. Gabay Crasto.
Gabriel s/o David Cardozo Baeza.	Rahel d/o Benjamin Henriquez Granada.	13 Menahem 5490	Dd. Ms. Meza em resy, Is. d. Is. de Meza.
Abraham s/o David Cohen Nassy.	Jehudith Meatob.	14 Elloel 5490	Abr. Hm. Ms. Meza, Aharon de Abm. da Costa.
Aharon s/o Abraham da Costa.	Ester d/o Mossch de Britto.	24 Elloel 5490	Josseph Rz. Monsanto, Ishak Carilho.
Semuel s/o Jahacob Abenacar.	Blanca d/o David Messiah.	25 Elloel 5490	Dd. I. C. Nassy, Jos. de Meza.
Abraham Hisquiau Mendes Meza s/o Hazan David Mendes Meza.	Ester d/o Jahacob Messiah Penso.	14 Tiesjrie 5491	Jeosuah C. Nassy, Abr. Pinto Jr.
Ishak s/o Abraham de Britto.	Ester d/o Abraham de Pina.	14 Tiesjrie 5491	Dd. Hm. de la Para, Is. Arias.
Meir s/o Mossch Marques.	Ziphora d/o Benjamin Levy.	7 Geswan 5491	Ishak Arias, Selomon Josseph Levy.
Selomoh Turgeman em resy.	Ribca d/o Abraham da Costa Pimentel.	4 Tebet 5491	David Ms. Meza em resy, Jah. C. Nassy em resy.
Ury s/o Josseph em resy.	Batseba d/o Jahacob Marques.	4 Tebet 5492	David Car Abraham em resy, — ?

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Mosseh s/o Abraham Gabay Izidro.	Rahel d/o Ishak Bo. de Mesquita.	25 Tebet 5492	H. Hm. Izidro em resy, Seml. Uzl. de Avilar.
David s/o Aharon Pereira.	Jael d/o Ishak Bo. de Mesquita.	8 Adar 5492	Seml. Uzl. de Avilar, Ishak Arias.
Binjamin s/o Daniel Jessurun Lobo.	Luna d/o Semuel s/o Josseph C. Nassy.	10 Adar 5492	Dd. Mendes Meza em resy, Ishak Carilho.
Jahacob Henriquez Ferreira.	Rahel d/o David Messiah.	16 Tamsez 5492	Is. de Meza, Aharon de Abm. da Costa.
Abraham s/o Josseph de Britto.	Jaël d/o David Cohen Nassy.	12 Tiesjrie 5493	H. Hm. Izidro em resy, Mordechai Ms. Quiros em resy.
Ishak s/o Josseph Cohen Nassy em resy.	Sarah d/o Ishak Bo. de Mesquita.	26 Tiesjrie 5493	Seml. Uzl. de Avilar, Gabriel Cardozo Baeza.
David s/o Josseph Senior Coronel.	Sarah d/o Ishak Haïm de Avilar.	8 Vieslew 5493	Mord. Ms. Quiros em resy, — ?
Abraham s/o David Dovale.	Ribca d/o Semuel Cohen Nassy.	28 Tjar 5493	H. Hm. Izidro em resy, Seml. Uzl. de Avilar.
Josseph s/o Semuel Cohen Nassy.	Luna d/o David de la Parra.	12 Adar II 5494	Sem. Uzl. de Avilar, Ishak Carilho.
David s/o Semuel Uzïel de Avilar.	Rahel d/o Jahacob Uzïel de Avilar.	4 Niesan 5494	Abm. da Fonseca Mza. Jah. Gabay de Crasto.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Mosseh s/o Abraham Refaël de Britto.	Ester d/o Ishak Bo. de Mesquita.	1 Siewan 5494	Abm. de fonseca Mza., Ishak Carilho.
Ishak s/o David Messiah.	Lea d/o Hazan David Mendes Meza.	24 Tiesjrie 5494	H. Hm. Izidro em resy, Semi. Uzl. de Avilar.
Ishak s/o Samuel Uz de Avilar.	Ribca d/o Benjamin Henriquez de Granada.	10 Sjebat 5495	H. Hm. Izidro em resy, Is. D. Meza.
Ishak s/o — Hoeb.	Ester d/o David de Mescado Bom Rey.	29 Adar 5495	H. Hm. Izidro em resy, Semi. Uzl. de Avilar.
Ishak Haim s/o Abraham Mementon.	Ribca d/o Aharon Bueno Bibaz.	4 Siewan 5495	H. Hm. Izidro em resy, Ishak Carilho.
Jahacob s/o Rabbi David de Meza.	Rahel d/o Semuel de la Parra.	20 Elloel 5494	Jah. Hz. de Barrios, Abm. Pinto Junior.
Jahacob s/o Ishak de Meza.	Sarah d/o Ishak Arias.	29 Kieslew 5496	D. de Meza, David de Mercado Bom Rey.
Selomoh s/o Semuel de la Para.	Ribca d/o Ishak Arias.	30 Kieslew 5496	Josseph Rz. Monsanto, Aron de Abm. da Costa.
David s/o Josseph Cohen Nassy.	Gracia d/o Abraham Mementon.	19 Sjebat 5496	Mosseh Cardozo Baeza, — ?
Abraham de Mattos.	Rahel d/o David Robles de Mentina.	19 Sjebat 5496	Ishak Carilho, Aharon de Abm. da Costa.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Joseph s/o Ishak Bo. de Mesquita.	Rahel d/o Jahacob Fonseca.	29 Tiesjrie 5497	Abm. Pinto Junior, Jah. Gabay de Crasto.
Abraham s/o Mosseh Robles de Medina.	Ribca d/o David Robles de Medina.	17 Kieslew 5497	Abm. Bo. de Mesquita, Is. Hoheb Brandon.
Abraham Nunes da Costa.	Abigaël d/o David Robles de Medina.	21 Sjebat 5497	Abm. Bo. de Mesquita, Jah. Gabay (de) Crasto.
Aharon s/o Abraham da Costa.	Rahel d/o Benjamin Henriquez de Granada.	14 Tiesjrie 5498	H. Hm. Ledesma em resy, Abm. Pinto Junior.
Ishak s/o Mosseh de Medina.	Ester d/o Jahaco Fonseca.	28 Tiesjrie 5498	H. Hm. Ledesma em resy, Saml. Uzl. de Avilar.
Abraham s/o Daniel Ledesma.	Rahel d/o Jahacob Henriques de Barrios.	12 Elloel 5498	H. Hm. Ledesma em resy, Aron de Abm. da Costa.
Josseph s/o David de Meza.	Hana d/o Abraham da Costa.	14 Tebet 5499	H. Hm. Ledesma em resy, Ishak Carilbo.
Ishak s/o Abraham de Pina.	Rahel d/o Selomoh Roderiquez Monsanto.	26 Tiesjrie 5500	H. Hm. Ledesma em resy, Jah. Gabay Crasto.
David s/o Rabbi Mosseh de Britto.	Ribca d/o Josseph Pinto.	1 Niesan 5500	H. Hm. Ledesma em resy, Abm. Ledesma.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Daniel s/o Abraham a Cohen.	Roza d/o Selomoh Nunes da Costa.	13 Siewan 5500	H. Hm. Ledesma em resy, Abm. Pardo.
Rabbi David s/o Mosseh Ledesma (Junior).	Ribca d/o Haham Ishak Meatob.	8 Elloel 5500	H. Hm. Ledesma em resy, Aron de Abm. da Costa, Abm. Ledesma.
David s/o David Gradis da Fonseca.	Abigail d/o Ishak Pinto da Fonseca.	14 Tiesjrie 5501	Mordechai Ms. Quiros em resy, Is. de Pina, Abm. Pardo em resy.
Ishak s/o Abraham de Miranda.	Sarah d/o Jahacob de Mohna.	1 Sjiebat 5501	Ishak Carilho, Mosseh Robies de Medina.
Selomoh Refael s/o Josua Hz. Arias (em resy).	Rahel d/o Ishak Carilho.	1 Geswan 5502	David Ms. Meza (em resy), Abm. Pinto Junior.
Selomoh s/o Mosseh Haim Blanes.	Rahel d/o Jahacob Lopez Nunes.	2 Geswan 5502	David Ms. Meza em resy, Is. Carilho.
Abraham s/o Jahacob Fonseca.	Rahel d/o Josseh Gabay Farro.	13 Niesan 5503	Mordechai Mendes Quiros em Semuel Uzl. de Avilar, [resy, Aron de Abm. da Costa.
Jahacob s/o Ishak Henriquez Coitinho (?)	Rahel d/o Jahacob Henriques Coitinho (?)	4 Siewan 5502	Mordy. Ms. Quiros em resy, Semuel Uzl. de Avilar, Josseph Gabay Far(r)o.

Bridegroom.	Bride.	Date of the marriage.	Witnesses.
Ishak s/o Mosseh Correa.	Ribca d/o Emanuel Alveres.	25 Siewan 5502	Mordechay Ms. Quiros em resy, Mosseh Naar.
Josseph s/o Jahacob Fonseca.	Abigael d/o Abrah. Fonseca Nunes.	25 Siewan 5502	Mordy. Ms. Quiros em resy, Abm. de Is. Bo. de Mesquita.
Abraham s/o Ishak Bueno de Mesquita.	Ribca d/o Abraham Bo. de Mes- quita.	15 Menahem 5502	Mordy. Ms. Quiros em resy, Josseph Fonseca.
Ishak s/o Benjamin Hz. de Granada.	Rahel d/o Seml. Uziel de Avilar.	20 Elloel 5502	Mordy. Ms. Quiros em resy, D. D. I. C. Nassy, Josseph Rz. Monsanto.
Immanuel s/o Jahacob Jessurum.	Abigael d/o Semuel Cohen del Monte.	25 Kieslew 5503	Mordy. Ms. Quiros em resy, Ishak Carilho.
Mosseh s/o Abraham Nunes Hen- riquez.	Ribca d/o Abraham Nunes Hen- riques.	28 Tjar 5503	Mordy. Ms. Quiros em resy, Josseph Rz. Monsanto.
Ishak s/o Aharon Vas Faro.	Jeudith d/o Semuel Haim Cohen Nassy.	8 Elloel 5503	Mordy. Ms. Quiros em resy, Josseph Rz. Monsanto, Is. Gradis da Fonseca.
David Meatob Junior.	Rahel Musaphia.	13 Tiesjrie 5504	— ?

NOTES.

AN EARLY RECORD OF PROMINENT AMERICAN JEWS.

Under this heading, Mr. Leon Hühner (*Publications of the American Jewish Historical Society*, No. 12, p. 163) gives an extract from a pamphlet entitled "The Arguments advanced against the Enfranchisement of the Jews considered in a Series of Letters by Francis Henry Goldsmid," 2d edition, London, 1833. An earlier edition, dated 1831, of this pamphlet is at the Astor Library, New York. It contains a list of Jews holding and having held offices in the United States, and states that it omits some of the names mentioned in another pamphlet and includes names not mentioned in that pamphlet. That other pamphlet, now in my possession, is entitled "An Appeal to the British Nation on behalf of the Jews," by Barnard Van Oven, M. D., London, without date, but apparently written (see p. 24) in 1830.

The following appears at page 61:

APPENDIX II.

A list of some persons who hold or have held office in the United States of America.

Mr. Isaacs, Member of Congress for the State of Tennessee (*sic*).
Mordecai Moses, Member of the House of Delegates of the State of New York.

Solomon Simpson, ditto, ditto.

Myer Moses, ditto, of the State of South Carolina.

Chapman Levy, ditto, ditto.

S. B. Judah, United States Attorney for the District of Indiana.

Barnard Henry, Consul General at Gibraltar.

Reuben Etting, Marshal of the District of Maryland.

Moses Myers, Collector of Customs of the Port of Norfolk.¹

¹ This is an office of great trust, somewhat analogous to Treasurer of a County.

John Moss, Member of the City Council, Philadelphia.

Solomon Etting, ditto, of Baltimore.

G. S. Cohen, ditto, ditto.

Noah, Sheriff of New York.

Jacobs, Mayor of Richmond, Virginia.

Marks, Recorder of Virginia.

SAMUEL OPPENHEIM.

A LETTER CONCERNING DAVID SALISBURY FRANKS FROM
THOMAS BARCLAY TO THE PRESIDENT OF CONGRESS.

L'ORIENT, September 17, 1784.

SIR: I have the honor to inform your Excellency that an express arrived here yesterday from Paris, with letters from the agents who were employed to adjust the privileges and immunities of this place with information that his Majesty's *arrêt* of the 14th May last would be renewed in every particular, except that the manufacturing of tobacco will not be permitted. In this case the port and town will be equally free, and the new *arrêt* is expected in a few days.

Some months ago, Lieutenant Colonel Franks arrived in France, with very strong recommendations from several of the most respectable merchants of Philadelphia, and from Mr. Livingston, the late Secretary for Foreign Affairs. His object was the Vice Consulship of Marseilles; but the office was filled by Mr. Etienne Cathalan, of that place, who is a gentleman of character and ability. I declined making any alteration, though Colonel Franks informed me that Congress were making such regulations in the consular department as would not admit that office being filled by any other than a citizen of the United States. A copy of these regulations having been transmitted to me by his Excellency Doctor Franklin, and Mr. Franks having renewed his application, I do not think myself at liberty longer to decline it, and, therefore, I shall give him a commission for the execution of the office. I have thought it proper to apprise you of this appointment, and remain, with the greatest respect, &c.

THOMAS BARCLAY.

This letter is printed on page 352 of the volume, the title-page of which reads as follows:

THE
DIPLOMATIC CORRESPONDENCE

OF THE

UNITED STATES OF AMERICA

From The Signing of The

DEFINITIVE TREATY OF PEACE

10th September, 1783,

TO THE

ADOPTION OF THE CONSTITUTION, MARCH 4, 1789,

BEING

The letters of the Presidents of Congress, the Secretary for Foreign Affairs—American Ministers at Foreign Courts
Foreign Ministers near Congress—Reports of Committees of Congress, and Reports of the Secretary for Foreign Affairs on various letters
and communications;

Together With

LETTERS FROM INDIVIDUALS ON PUBLIC AFFAIRS

Published under the direction of the Secretary of State, from the original Manuscripts in the Department of State, conformably to an Act of Congress, approved May 5, 1832.

VOL. I

CITY OF WASHINGTON

PRINTED BY BLAIR & RIVES

1837.

CYRUS ADLER.

AN INTERESTING ITEM CONCERNING MAJOR MORDECAI M.
NOAH.

The Lawyers' Title Insurance and Trust Company of New York is exhibiting at the present time in its new building a collection of views, prints, and other material relating to old New York. Of the entire collection but one item is of Jewish interest, and

this, marked as being "of the greatest rarity," deals with the celebrated Major Mordecai M. Noah, well known in the New York of the first half of the nineteenth century.

It is a printed affidavit, in broadside form, and reads as follows:

City of
New York—ss.

(Vignette.)

MORDECAI M. NOAH, | of No. 57, Franklin-street, being
| duly sworn, | *deposeth and saith*, that on the 20th day of | June
1828, at the 2d Ward of the *City of New-York*, | he was violently
assaulted by | Elijah J. Roberts, | *who attacked him on the steps,*
and COW-SKINNED HIM!! | without any just justification on
the part of the said assailant, where- | fore this deponent prays,
that the said | Elijah J. Roberts, | may be bound by recognizance
to be of good behaviour and keep | the peace, and to answer for
the above assault, &c. at the | next Court of General Sessions of
the Peace, to | be holden in and for the said city.

Sworn before me this

20th day of June 1828.

J. HORSON

M. M. NOAH.

The whole is surrounded by a border of a conventional design. The vignette in the upper right-hand corner of the sheet represents Major Noah, a portly gentleman of a Hebraic type of features, assaulted by Roberts on the steps of the Park Theatre. Roberts is seen in the act of raising a cudgel and the spectator in the vignette is observing the fray. On the façade of the theatre hangs this sign:

PARK
THEATRE.

—
THE JEW.

—
1 act of the
Hypocrite.

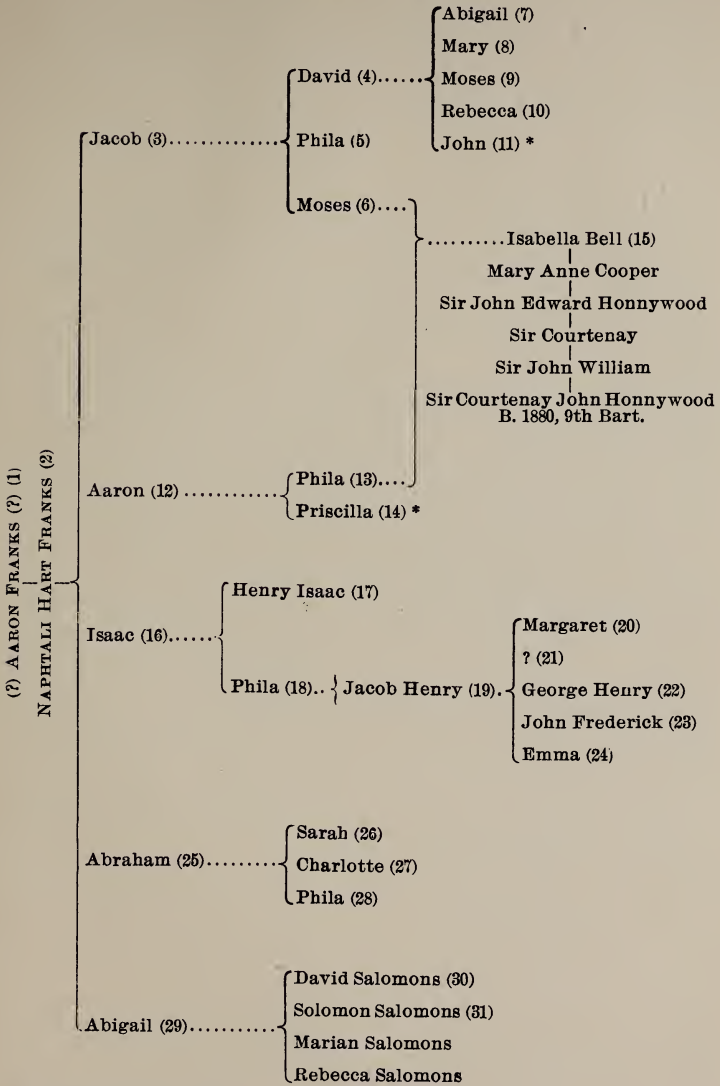
—
Ends with the
farce of
The Liar.

The foregoing was also reprinted in *The American Hebrew*, Vol. LXXXV, p. 11 (May 7, 1909).

A. M. F.

THE GENEALOGY OF THE FRANKS FAMILY.

BY ISRAEL SOLOMONS.



* See Notes (11) and (14).

SUPPLEMENTARY NOTES TO THE GENEALOGY OF THE FRANKS FAMILY.

(3) Born in Germany, 1688. Freeman of New York, 1710. Died in New York, Jan. 16, 1769. Buried in Jewish Cemetery, New Bowery, New York City.

(4) Born in New York, Sept. 23, 1720. Married Margaret, daughter of Peter Evans of the Middle Temple, Dec., 1743. Died in Philadelphia, Oct., 1793.

(5) Born June 19, 1722 (Tamuz 15, 5482). Married, 1742, General Oliver DeLancy, born 1717, died Oct. 27, 1785; buried in Beverly Minster. In Isaac Franks' will the daughters (not daughter) of Jacob (3) Franks are spoken of.

(6) Of Teddington. Died April 2, 1789. Married Phila, his cousin, daughter of Aaron Franks, July 2, 1765.

(7) Born Jan. 6, 1744; baptized Apr. 12, at Christ Church, Philadelphia. Married Andrew Hamilton, Jan. 6, 1768. Died Sept. 11, 1793.

(8) Born Jan. 25, 1743; baptized Apr. 7, at Christ Church, Philadelphia. Died Aug. 26, 1754; buried in a Christian cemetery.

(10) Born, 1760, in Philadelphia. Died Mar., 1823, at Bath, England. Married Jan. 17, 1782, to Sir Henry Johnson, K. C. B., Brigadier-General, 6th Regiment; created a Baronet Dec. 1, 1818; born Jan. 1, 1748; died Mar. 13, 1835. See *Burke*.

(11) Or Jacob, of Isleworth and Norfolk. Born Jan. 7, 1747; baptized Mar. 20, at Christ Church, Philadelphia. Married Priscilla, daughter of Aaron Franks (12). Died May 11, 1814; buried at St. Michael's, Bath, M. I., S. P.

(12) Of Isleworth and London. Born 1692. Married Bilah, daughter of Moses Hart, Dec. 7, 1743. Died Sept. 21, 1777; buried at Alderney Road. His wife died July 6, 1743.

(13) Married July 2, 1765, her cousin Moses (6). Died Jan. 6, 1802, at Thurlow Hall, Suffolk, England.

(14) Married her second cousin, John (11). Died S. P.

(15) Born 1769. Married May 21, 1787, Sir William Henry Cooper, 4th Bart., in Holy Orders; prebendary of Rochester Cathedral. She died at Isleworth House, Jan. 27, 1855.

(16) Of Billiter Sq. Died Oct. 27, 1736. Will proved Nov. 11, 1736 (P. C. C. 243 Derby). Married *Simha* Frances, daughter of Moses Hart, May 31, 1720. She died Jan. 13, 1754.

(17) Of Mortlake (lunatic). Born 1724. Died Dec. 24, 1797; buried at Alderney Road, Mile End.

(18) Married Nov. 24, 1742, Naphtali Franks, son of (?) probably Abraham Franks, who died at Mortlake, Oct. 31, 1796, age 82. Died 1765 or 1769. Aaron Franks refers to Naphtali as his nephew in his will. In a history of Leicestershire it is stated that Naphtali purchased Misterton and the living for his son Jacob Henry.

(19) Of Misterton Hall, Leicestershire. Born 1759. Died Apr. 10, 1840, at Misterton Hall. Married as his second wife Elizabeth Wilks at St. George's, Hanover Square, London, Oct. 29, 1832. She died at Cadogan Place, Mar. 22, 1851. His first wife was the mother of his children.

(20) Married Henry Waring, Capt., R. N., Apr. 4, 1805, at St. George's, Hanover Square, London.

(21) Died Jan. 26, 1804.

(22) Born 1810. B. A., Exeter College, Oxford; Rector of Misterton. Died Dec. 13, 1867, at Misterton Rectory. Married, at Hull, May 25, 1854, Georgina Caroline, second daughter of Alex. Gordon Carte.

(24) Married, at Trinity Church, Sloane St., London, July 27, 1841, Rev. Tensch Hecker, of Seven Oaks.

(25) Died Nov. 16, 1743; buried at Alderney Road, Mile Road. Married Catharine —, who after his death married? — Forst.

(29) Married — Salomons. Died before 1790. Had four sons and three daughters.

(30) Of St. Martin's in the Fields.

(31) Of Madras.

In Oct., 1790, Priscilla (14, wife of Jacob (John?) Franks (11), administered the estates of David (30) and Solomon (31), as their mother, Abigail (29), and sisters, Marian and Rebecca, were dead.

THE SYNAGOGUE AT NEW YORK.

In *Hamilton's Itinerarium, Being a Narrative of a Journey from Annapolis, Maryland, through Delaware, Pennsylvania, New York, New Jersey, Connecticut, Rhode Island, Massachusetts and New Hampshire from May to September, 1744*, by Dr. Alexander Hamilton (edited by Albert Bushnell Hart, St. Louis, 1907), referring to New York, there is this item:

Wednesday, September 5th (1744).

It threatened to rain all day and I did not go much abroad. I went in the morning with Mr. Hogg to the Jew's synagogue [built on Mill Street in 1729] where was an assembly of about fifty of the seed of Abraham, chanting and singing their doleful hymns round the sanctuary (where was contained the ark of the covenant and Aaron's rod), dressed in robes of white silk. They had four great wax candles lighted, as large as a man's arm. Before the Rabbi who was elevated above the rest, in a kind of desk, stood the seven golden candlesticks transformed into silver gilt. They were all slipshod. The men wore their hats in the synagogue and had a vail of some white stuff which they sometimes threw over their heads in their devotion; the women, of whom some were very pretty, stood up in a gallery like a hen coop. They sometimes paused or rested a little from singing and talked about business. My ears were so filled with their lugubrious songs that I could not get the sound out of my head all day.

SAMUEL OPPENHEIM.

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(NOTE.—This index does not cover pages 186 to 207 inclusive. The Surinam marriage-lists are merely calendared).

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I. The name of this Society shall be the "American Jewish Historical Society."

OBJECTS.

II. The objects shall be the collection, preservation, and publication of material having reference to the settlement and history of Jews on the American Continent, and the promotion of the study of Jewish history in general, preferably so far as the same is related to American Jewish history or connected with the causes of emigration from various parts of the world to this continent.

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V. The Executive Council shall have charge of the general interests of the Society, including the election of members, the calling of meetings, the selection of papers to be read, and the determination of what papers shall be published.

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